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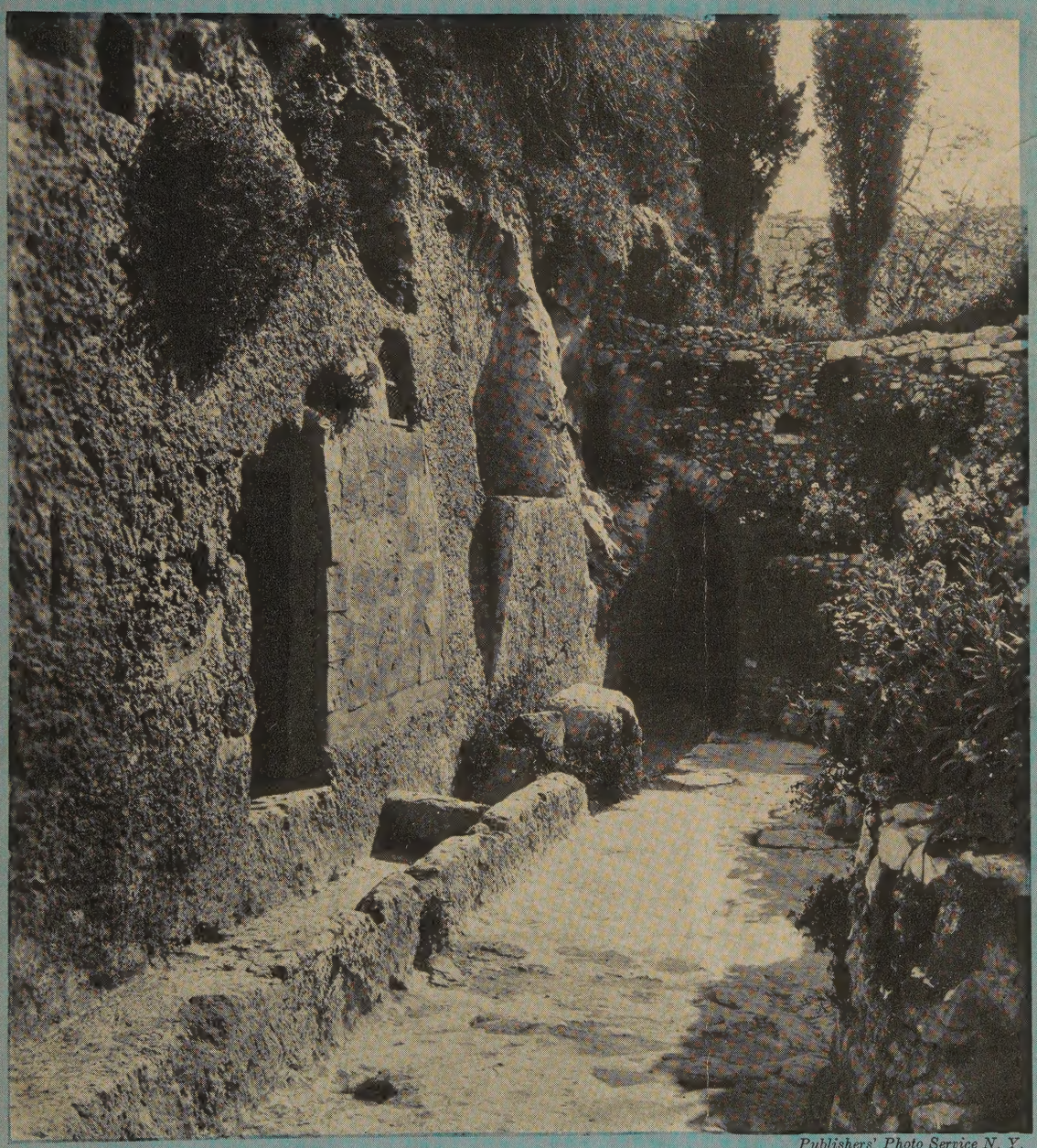

Publishers' Photo Service N. Y.

Ancient rock tomb near Gordon's Calvary

. . . laid him in a sepulchre which was hewn out of a rock.

Mark 15: 46

Volume 52 — Number 4 — $2.00 a year — 25¢ a copy

Horizoned by the Resurrection

G. Campbell Morgan

April 1933

"And this also shall pass away."

IN OLDEN times an oriental sultan ordered his grand vizier to have his favorite ring engraved with a motto which would encourage him in times of adversity and keep him modest in prosperity. The grand vizier was equal to the occasion. He had engraved in the sultan's ring the sentence, "And this also shall pass away."

It is difficult for us to realize that the course of life is not static. We are prone to gloat over prosperity and despair at adversity. O, that each one of our potentates from the ruler of the greatest land to the head of the most humble family might have a grand vizier with the wisdom of the ancient sultan's adviser! "And this also shall pass away."

Churches, schools and colleges are weathering the present storm better than many of our commercial institutions. Religious and educational institutions are supported largely by earnest self-sacrificing men and women who consider their support an obligation.

The Northfield Schools are fortunate in having such a group of supporters. Many have continued their gifts in spite of diminishing incomes. A continuation of this unselfish giving of old friends and gifts from new ones will, it is hoped, make it possible for The Schools to come through with lights undimmed.

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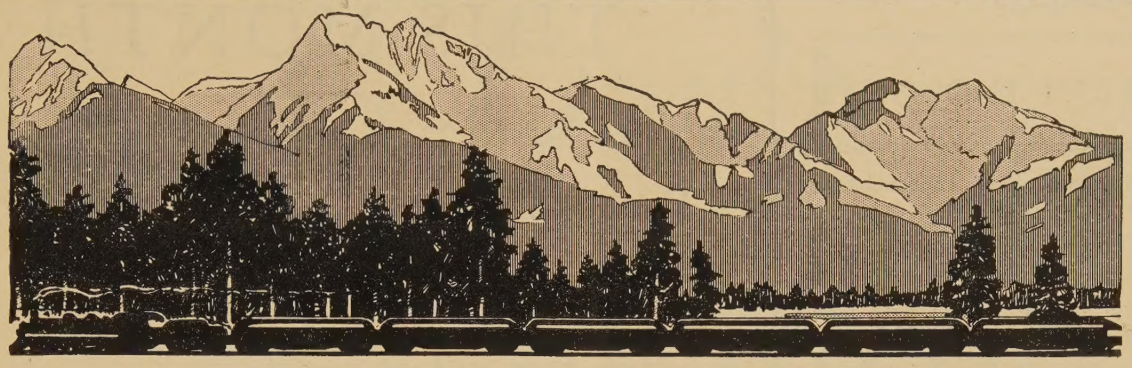

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WE'RE off to Alaska, June 25th—our special party of Record of Christian Work readers, together with those of other Christian journals—and we hope you'll come with us. We can promise you strange sights! You'll see totem poles, Alaskan natives, glaciers and fjords. The sun will sink crazily to the north, out of sight for only a few short hours. Above wild, icy peaks, Northern Lights will flash and swirl and weave heavenly patterns in the sky.

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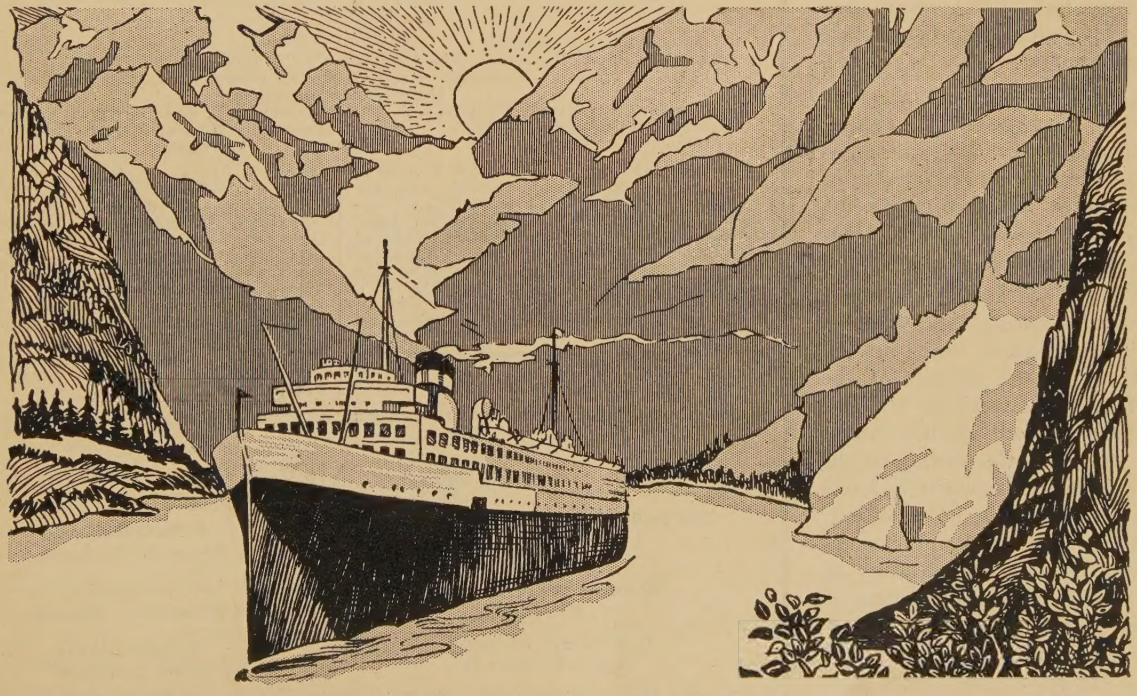

April 9—Palm Sunday
April 14—Good Friday
April 16—Easter Day

CURRENT THOUGHT

✠ IS YOUR LIFE artificial, superficial, or sacrificial?

✠ IF YOU COME to the end of your rope, tie a knot in it and hang on!

✠ WE MUST GET a hearing with God before we shall get our prayers answered.

✠ NO RUSH TO THE BATTLE will atone for sin in the tent.—G. Campbell Morgan.

✠ IF YOU ARE WILLING to die for it, there is nothing you cannot accomplish.—Toyohiko Kagawa.

✠ SOME HAPPY DAY we shall beat our swords into plowshares and our jazz bands into unconsciousness!

✠ THE PESSIMIST sees a difficulty in every opportunity. The Christian should see an opportunity in every difficulty.—S. M. Zwemer.

✠ NOTHING WILL STOP WAR save a second advent of Christ.—General Sir Ian Hamilton in "Encyclopedia Britannica," 13th edition, page 981.

✠ DAILY SERVICE TO OTHERS is one of the best ways to insure your own happiness. Do not wait for special occasions, but serve today as opportunity offers!—Grenville Kleiser.

✠ CHRIST IS NEVER THROUGH with us. He is always asking us, not "Have you surrendered?" but "Are you surrendered?" His call and his demand are always contemporary.—S. M. Shoemaker.

✠ LEISURE IS NOT INACTION, but a higher kind of activity. And the problem of our civilization, as I conceive it, is not to reduce labor in favor of leisure . . . but to raise labor to those levels of excellence which make it worthy of a man.—L. P. Jacks.

✠ WHEN THE LEAGUE OF NATIONS was a faint and distant vision in the minds of the few, the workers of the Salvation Army were weaving a thread of love and devoted self-sacrifice round the earth. All over the world, in the slums of Europe, in the worst quarters of great American cities, in dark, hot, southern streets, in the swarming alleys of China and Japan, in the bazaars of India, one saw the familiar uniform of the Salvation Army.—The British Ambassador in Turkey.

I like your new cover page on the magazine that came today. Attractive and cheerful!—Connecticut.

THIS MONTH

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RECORD OF CHRISTIAN WORK

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NEXT MONTH

Did Ye Receive the Holy Ghost When Ye Believed?
J. D. Jones

Hymns on the Holy Spirit
G. M. Jenkins

Don't Worry, but Pray!
Adam W. Burnet

Faith in Hebrews
Alexander C. Purdy

Philippians 3
Caroline L. Palmer

Religion and Art
Ross E. Hoople

Also Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics — Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

Holy Week Messages

EASTER: THE WORLD'S BEST NEWS, by William Lyon Phelps. Fleming H. Revell Co., New York. 41 pages, decorated cover. 75 cents.

The two great feasts of the Christian religion are Christmas and Easter, says Prof. Phelps: both days of joy. They are celebrated today by more people the world around than ever before. The incarnation and the resurrection make the best news the world has ever received.

In addition to this thought this brief tasty booklet expands thoughts on the fear of death, the joy of victory, and the "Greatest Gift." Browning's "Let Me Go On!" is quoted in the last three pages.

HOLY WEEK (THE), by Bernard Iddings Bell. Harper & Brothers, New York. 79 pages. $1.

Detailed devotional studies of each day from Palm Sunday to Easter Day, inclusive. Dr. Bell bases his thoughts on the Scripture record, but in its larger bearing. Friday has separate treatment of each of the seven words from the cross. Saturday occupies only a page with certain Scripture passages but no comment.

"It is the Holy Week. Let us think of the tragedy of the cross, which is the triumph of God! . . . In what does the tragedy of God's passion consist?"

QUESTION OF THE CROSS (THE), by Edward L. Keller. Cokesbury Press, Nashville, Tenn. 135 pages. $1.

Intended to answer ever-increasing practical inquiries that have come to the author from both old and young in regard to aspects of the cross and its meaning. He takes ten of these topics: the Magnetism of the Cross, Its Need, Reason, Bitterness, Loneliness, Foolishness; Ignorance at the Cross, the Substitute on the Cross, and the Bearer of the Cross.

The topics obviously give the author occasion for an all-round study of the passion of our Lord. Always his aim is to dissolve doubts and difficulties and let the cross stand forth in clearer light as a practical challenge to all men.

New Jersey.

Dear Friends:

Having read with interest and appreciation the September copy of the RECORD OF CHRISTIAN WORK which you kindly sent to me as a sample, I am minded to take advantage of your offer and am enclosing $1 herewith.

Several articles in the September issue have appealed to me especially, and I congratulate you upon the present appearance of the publication.

Yours most heartily,

(Signed) THORNTON B. PENFIELD.

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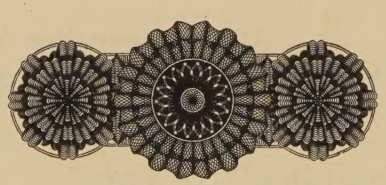

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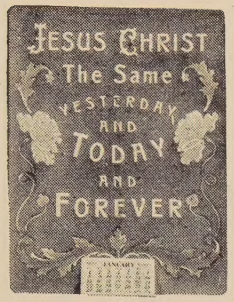

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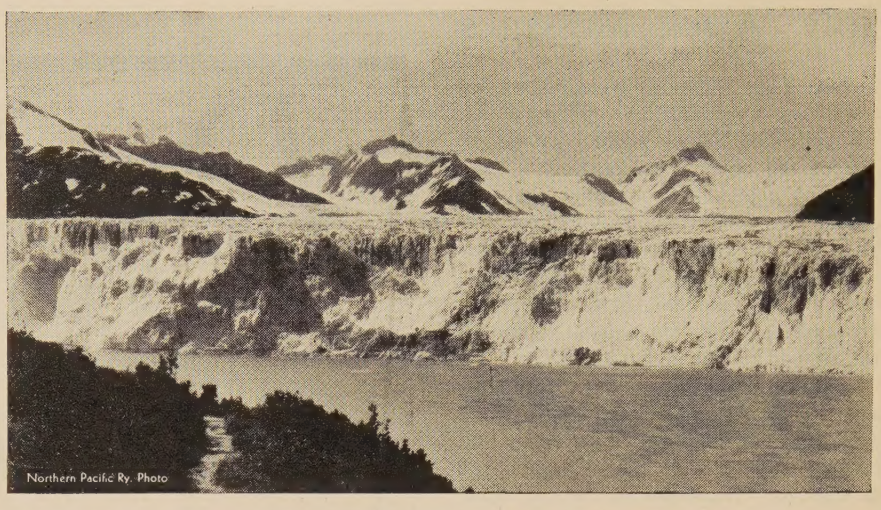
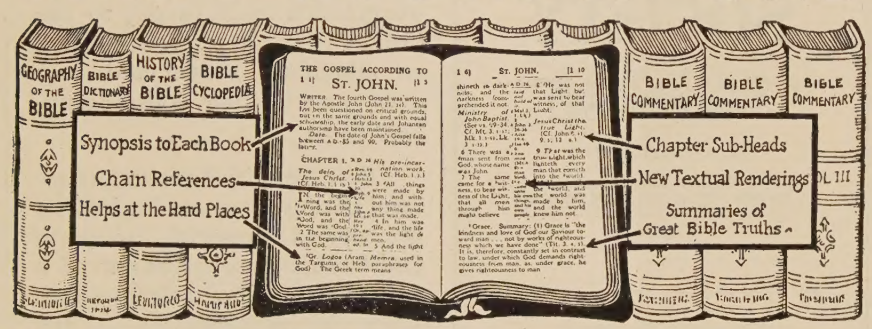


Child's Glacier, near Cordova, Alaska

Evangelist William A. Sunday had a breakdown in health recently, due to coronary thrombosis. Absolute rest for some three months is essential for recovery. Hence all his spring dates have been cancelled, but he hopes to be able to attend the Century of Progress Evangelistic Council at Chicago in July or August.

MANY BOOKS IN ONE



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Trip to Alaska

Quite a few inquiries have reached the editor regarding the Alaska trip advertised in our last issue, for which the RECORD and other religious papers are trying to assemble a party of congenial folk. The trip starts June 25, leaving Chicago via the Burlington and Northern Pacific, with a stop-over at Yellowstone Park. Steamship for Alaska will be boarded at Seattle. On return from the northern cruise the party will take the Great Northern home, with stop-over at lovely Glacier Park.

By taking advantage of the low rates available this summer and buying as a party, the RECORD has secured an exceedingly attractive price for this trip.

Readers are invited to make inquiry of the editor.

Florida Missionary Assemblies

The Florida Chain of Missionary Assemblies had its beginning in St. Petersburg 14 years ago under the inspiration of Mrs. Henry W. Peabody, who has done so much for home and foreign missions.

Realizing the supreme need of the home church for the inspiring messages of ambassadors of the cross in home and foreign fields she extended the chain to other cities in Florida. This year the campaign was carried into nine cities in January and February.

In addition to the missionary addresses there were Bible and mission study courses, forums, and other special gatherings. Churches were mostly used, but city auditoriums were engaged for Sunday mass meetings. The faculty also spoke in colleges, high schools, civic clubs, and wherever opportunity offered.

The attendance and interest this year were greater than ever.—Mrs. Blanche Webb Purvis.

As I am an honorary pastor and also an editor and publisher, the RECORD is unusually helpful.—Ceylon.

RECORD OF CHRISTIAN WORK

A. P. Fitt
EDITOR

Volume 52 East Northfield, Massachusetts, April, 1933 Number 4

✠ "THE TRAIL is hard and tangled," said a new convert in Africa, "but there is a Man ahead of us!"

✠ A JEWISH WRITER, not a Christian by confession, makes this acknowledgment:

"The consciousness of the presence of God has come to millions of men and women through Jesus. . . . No Moslem ever said, 'Mohammed, lover of my soul,' nor does any Jew say of Moses, 'I need thee every hour.'"

✠ "I HAVE NO INTEREST in missions," exclaimed a petulant young lady.

"No, dear," said her aunt, "you can hardly expect to! It is just like getting interest at the bank. You have to put in something first; and the more you put in—in time, or money, or prayer,—the more the interest grows But you must put something in, or you will never have any interest."

✠ AMONG THE PAPERS of the all-powerful Cardinal Merry del Val, who daily groaned under the burden of the papal secretaryship of state, these verses were found after his death:

"Only to rest where he puts me,
Only to do his will,
Only to be what he made me,
Though I be nothing still!

"Never a look beyond me
Out of my little sphere:
If I could fill another
God would not keep me here!"

✠ REPORTS FROM THE VARIOUS FIELDS in which the World's Sunday School Association operates through its North American administrative committee indicate commendable progress, notwithstanding financial handicaps. This progress has been made through the fine coöperation of the International Association of Daily Vacation Bible Schools, and also through the splendid leadership of various secretaries overseas.

While the grants in aid for vacation Bible school work overseas were $1608 less in 1932 than in 1931, the following figures are cause for real encouragement:

	1931	*1932*	*Increase*
Schools	2,593	3,041	448
Teachers	9,662	10,584	922
Pupils	144,311	154,263	9,952

✠ A LITTLE JEWISH GIRL came so irregularly to the reading-room maintained by a mission to Jews on Long Island that she was asked what was the matter. She explained that she and her sister had only one dress between them.

A woman who heard the story took the little girl to the nearest store and bought her a simple dress. The child barely had time to get home before her mother, a Spanish Jewess, arrived at the mission, overwhelmed, and said that her family had suffered much in this country from unfriendliness and even persecution, and this gift was the first act of kindness any of them had ever received from any Christian!

✠ MILWAUKEE, WISCONSIN, will welcome the 34th International Christian Endeavor Convention July 8-13, 1933. This biennial meeting, including mass meetings, a great variety of forums and church-work methods conferences, fellowship activities, a youth parade, and denominational rallies, is ordinarily attended by several thousand young people, pastors, and leaders of young people.

Because of the central location of Milwaukee a large and representative attendance is expected at the 1933 gathering. Preliminary plans already made for the program provide for addresses by noted leaders in religious and civic affairs, and as before a large number of young people and denominational leaders of young people will share in the educational conferences.

✠ IN THE JUDGMENT of A. F. Ufford of Shaohing, China, the outlook has never been brighter in East China. The period of uncertainty and experiment following the revolution of 1927 is past. "We know where we stand with the government with reference to our institutions. The encroachments of Japan upon Chinese territory have turned the people to the gospel. Doors stand wide open. Up to December 1 there had been 96 baptisms in the Shaohing field. In the year 1927 there were only 88 baptisms in the whole field of the Chekiang Shanghai Convention. Up to December 1 in 1932 the total for the field of the convention was 295."

Not only is the number of baptisms increasing, but the quality of the candidates is likewise steadily improving. "In the words of our pioneer Baptist missionary, 'The future is as bright as the promises of God.' Pray for us that we measure up to our task!"

✠ A NOTABLE MOSLEM from one of the villages came into the mission book shop at Haifa, Palestine, saying:

"Salim Alakim" (Peace be unto you).

After looking around and discovering it to be a Bible shop he said:

"For a long time I have wished to possess a Bible."

Mrs. Rohold replied: "For ten piastres I can sell you one now."

"Please do not dishonor God's Word by saying it is worth ten piastres!" he answered.

Mrs. Rohold then remembered that it was not the custom with Moslems to say, "I will buy a Bible," or any other holy book, so she said at once:

"Please accept this gift of a Bible!"

He took it saying: "Here is a gift of ten piastres," and so bade her good-bye.

"While I was waiting for a car to take me to the colonies in Safed, an old Chassed passed by, and I gave him a Yiddish tract. He looked at me gently, bowed his head, said 'Thank you!' and went on his way. But when he discovered that it was a Christian tract he spat on it and threw it in my face, saying something that I did not understand. These people need earnest prayer that they may be brought to Christ."

✠ A BRITISH MAGAZINE quotes a typical George Bernard Shaw postcard, written by the renowned dramatist to Judge Henry Neil of East Aurora, New York.

Judge Neil is the founder of a club where people are taught to live to a hundred years of age, and proudly calls himself "The Father of Mothers' Pensions."

In a letter the judge expressed the hope

that Shaw would visit America before he returned from his world tour, and that he would speak over a nationwide hook-up on the text:

"Go into all the world and fully feed every hungry child!"

Here is part of the postcard written to Judge Neil:

"Child poverty is the only sort of poverty that matters. The adult who has been poor as a child will never get the chill of poverty out of his bones, but he will die and make room for a better-nourished generation. There are no doubt property-owners in America who tell Judge Henry Neil that it is confiscation to tax one man's property to pay for the education of another man's child. We have scoundrels of that sort in England, too. Neglected children cost more than well-nourished ones to everybody except their immediate parents."

✠ TO THOSE AMERICANS who believe it their duty to aid first the lepers under the jurisdiction of the United States the colony at St. Croix in the Virgin Islands, West Indies, offers a compelling opportunity. Eighty-one patients, for whom the governmental appropriation provides only the barest necessities of food and medicine, are without social and recreational opportunities or any building for religious services and other gatherings.

The leper colony of the Virgin Islands was built in St. Croix in 1909 by the Independent Danish Order of Odd Fellows, and aided by them until the transfer of the Islands from Denmark to the United States in 1917. Since that time the buildings have deteriorated seriously, and have had only minor repairs because of small appropriations. They were further damaged by the hurricane of 1928. When it rains no room is habitable, and the patients gather forlornly in corners where there is no rain dripping through.

Governor Pearson estimated that $2750 would provide a building which would serve as a recreation center and study hall, one portion being set aside for church services: in short, a community building to enable the lepers to pass their days a bit more happily.

The ministers of the Lutheran, Methodist, Moravian and Anglican churches of St. Croix join with Governor Pearson in an appeal, and pledge themselves to conduct regular religious services and do all in their power to make the work for the leper colony successful.

Can we turn a deaf ear to this call for aid for neglected wards of our country? The American Mission to Lepers, 156 Fifth Avenue, New York City, has this project in hand.

For Boys to Use

O God!
Give me clean hands, clean words, and clean thoughts;
Help me to stand for the hard right against the easy wrong;
Save me from habits that harm;
Teach me to work as hard and play as fair in thy sight alone as if all the world saw;
Forgive me when I am unkind, and help me to forgive those who are unkind to me;
Keep me ready to help others at some cost to myself;
Send me chances to do a little good every day, and so grow more like Christ! Amen.
—Edwin Temple.

✠ ONE OF THE OUTSTANDING FEATURES of the great Century of Progress Exposition to be held in Chicago this year will be a large and beautiful Hall of Religions. This building will be erected on the Lagoon, adjacent to Lake Michigan.

The Hall of Religions will house the exhibits of and be the headquarters for Protestant denominationalism. The growth of the Protestant church during the past century will be vividly portrayed through exhibits brought from all corners of the earth. Statistical data, such as have never before been placed before the public, are being compiled and will astound those critics who declare that Christianity is on the wane and that the church is losing ground. Refutation of these unwarranted assaults against the church in general is declared to be the main object of the Committee on Progress through Religion in the erection of this beautiful building.

A program of many conferences will be directed to clarifying the objectives and methods for the solution of present social problems. Emphasis will rest upon coöperation and not upon propaganda for special religious affiliations. These conferences will have for their subjects many phases of religious education, the attitude of youth toward religion, changing forms of worship, the methodology of charity and social service, the coöperation of religious bodies for peace, and the organization of religious leaders for the reduction of poverty.

In the light of these possibilities the Committee on Progress through Religion bespeaks the coöperation of the religious bodies of today, with the purpose that together they may make visible the service which religious bodies have rendered in the past and the continuing service which the new century may be expected to open unto them.

The Church and Crime

Should the church be blamed because of the prevalence of so much crime? People seem willing to lay responsibility upon the church, the home, the school, the community,—anywhere except on the shoulders of those who commit crimes, where it properly belongs.

A recent study of the problem shows that the religious census of a prison follows the population of the area that feeds the prison. Where Protestants are in a majority there will be more Protestants in prison. Where Romanists outnumber Protestants there will be a majority of Romanist prisoners. These prisoners in both cases are rarely active adherents of their faiths. Unfavorable environment, poverty, and other factors, of course, also enter into the problem.

Only 7 Divorces in 2000 Marriages

In a conference on "The Conservation of Home Life" held in Washington, D. C., in January, Dr. Z. Barney Phillips, rector of Epiphany Episcopal Church, reviewed his experience of 25 years in interviewing and counseling all couples who have come to him to be united in wedlock. Dr. Phillips reported that in the course of this period he has married about 2000 couples, and that there are ONLY SEVEN divorces in this total number.

If the average divorce rate for the country as a whole during this entire period had prevailed among the couples married by Dr. Phillips there would have been not seven but approximately 300 divorces among them.

A Notable Centennial in China

The American Bible Society has just been celebrating in a happily successful way one hundred years of Scripture distribution in China.

A century ago Dr. E. C. Bridgman, a Congregational missionary in Canton, wrote to his mission board in America:

"Probably no one enterprise of equal extent and importance can ever engage the attention of the American or any other Bible society as the wide circulation of the Bible among the Chinese."

His appeal drew from the American

Bible Society an appropriation of $3000, which was committed through the American Board to its two missionaries in China "to print and distribute the Holy Scriptures in the Chinese language as far as they can find demand for them promising well to the cause of Christianity." Such was the start of Scripture distribution in China by the American Bible Society.

The centennial of this beginning was recently recognized in a series of celebration services in numerous cities in which thousands of people participated.

Is Gandhiji Proselytizing?

We have a little love-quarrel of our own with Gandhiji, writes the editor of "Dnyanodaya," and we cannot better indicate its grounds than in words used a few days ago by a distinguished missionary who for over 30 years past has had intimate contact with caste and out-caste alike.

He affirmed that in insisting on temple-entry for India's out-castes Gandhiji is trying to make these millions of untouchables accept Hinduism, though this never has been their religion. In other words, Gandhiji is doing that proselytizing which he has so energetically made out to be the missionary's worst wrong against India's people. For by race, genius, custom and religion the untouchables are different from the Hindus. If the latter say they ever took the former into the Hindu fold we wish to know, said our friend, when the Hindus ceased taking the out-castes into the Hindu temples, etc.

We cannot regard Gandhiji the proselytizer as a benefactor to India.

A Quaker Centennial

In February 1833 Mr. Joseph Pease took his seat in the British House of Commons as the first Quaker member of Parliament. All Quakers before this had been debarred from sitting in the House, because their faith would not permit them to take the oath.

The Quakers maintain that an oath is supererogatory. There must be one standard of truth. "Let your Yea be Yea, and your Nay be Nay." If that standard is maintained, then a man's word will be as strong as his oath. If it is not maintained, no double, reinforced form of "truthfulness" can be of value. The Quaker member, therefore, would not swear, and without oath the House of Commons would have none of him.

However, on February 14, 1833, Joseph Pease was admitted at the recommendation of a sub-committee upon making an affirmation, and a subsequent Act of Parliament made the affirmation of Quakers lawful in all cases in which an oath is required. By this step one hundred years ago members of a Society who have played so great a part in spiritual, social and industrial life were enabled to use their virtues and abilities in the highest legislative service of the country.—"Yorkshire Post."

Congo Missions

The legal fiction of "national" missions has been incorporated in recent Belgian law governing the colony. All Roman Catholic missions in Congo are counted as "national" missions, and to them are given absolute direction of all government educational effort in Congo, and vast subsidies totalling tens of millions (some Belgian papers say hundreds of millions: the total is a secret carefully guarded from heretical eyes,) of francs annually. To get this favored "national" status all that any Roman Catholic mission need do is to establish an office somewhere in Belgium, fill out a few papers, and presto! the public funds are turned on.

The founders, the active heads and the vast majority of members of nearly all Roman Catholic orders having missions in Congo are non-Belgian. The actual head offices of nearly all such orders are outside of Belgium, the offices therein opened being mostly what are known in the commercial world as dummies. The ecclesiastical head of all Roman Catholic missions in Congo, the apostolic delegate, is a foreigner. A large proportion, if not a substantial majority, of Roman Catholic missionaries in Congo are foreigners, not Belgian nationals. In any case the final, supreme directive head of all Roman Catholic missionary work everywhere is the Sacred Congregation of the Propaganda, 48 Place d'Espagne, Rome, and ultimately the pope, bishop of Rome, all local offices, heads, superiors, bishops and archbishops to the contrary notwithstanding.

On June 30, 1927 (latest figures), the total number of Roman Catholic missionaries of Belgian nationality in all Africa was only 385, from which one may make a rough calculation of the proportion of Belgians in Roman Catholic missions in Congo in these days when the total number of Roman missionaries here is over 1700.—"Congo Mission News."

Let me grow lovely, growing old,—
So many fine things do;
Laces and ivory and gold
And silks need not be new;
And there is healing in old trees;
Old streets a glamour hold:
Why may not I as well as these
Grow lovely, growing old?

—*K. Wilson Baker.*

Canadian Sunday School Mission

was organized in March, 1927, to carry the gospel to the otherwise unreached districts in rural Western Canada. Here vast areas are wholly beyond the present operations of any aggressive evangelical body.

The distinctive work of the mission is to plant and supervise Sunday schools in these neglected fields. As supplementary to this service the mission conducts annual Bible memory contests, summer Bible schools, a Bible correspondence course, radio broadcasts; organizes prayer meetings and young people's meetings, holds special evangelistic meetings, visits homes, distributes Bibles, Testaments and gospel literature.

Among the reports of workers occur such remarks as these:

"The most of the children did not even know there were chapters and verses in the Bible. In a few days they could find any passage. They were so interested, and worked so hard. They just drank in every word, even attending school on Saturday and doing their work in the afternoon. They pleaded for school the following week."

"This district is noted for its wild, uncontrollable children. The first week it was difficult to secure reverence. The second week marked an improvement. The last day tears of repentance were the order, and mischievous spirits were quelled. Nine children gladly, and without any urging, bowed their heads and confessed Christ as Saviour and Lord."

"It poured and rained for several days, making the roads almost impassable, but in spite of the pouring rain the first day of Summer Bible School there were 20 present, and one young girl of 16 accepted Christ. Boys and girls of 16 and 17 were so eager and open to the truth, and took part in the simple handwork as interested as the small children."

"We were struck with the sacrifices the mothers made in order to allow their children to attend Summer Bible School, one mother taking her mending with her to the fields, herding the cows until her daughter came home from school."

"There have been no church services

here for seven years. Many of the parents considered it quite a treat for their children to attend Summer Bible School."

SUMMARY OF WORK DONE FROM MAY 1 TO SEPTEMBER 15, 1932

Workers on field	86
Meetings held	2,089
Attendance at meetings	66,245
Homes visited	7,113
Professed conversions	2,809
Sunday Schools organized	61
Other meetings organized	28
Summer Bible Schools held	100
Average attendance daily at these schools	1,358
Attendance at summer camps	363
Attendance Teachers' camp	15
No. weeks on field by workers	833

This mission has its headquarters in Winnipeg, Manitoba.

China's Challenge

EUGENE ERNY

Contrary to the idea of many, we feel that this is an opportune time for the spread of the gospel of Jesus Christ in China. In spite of inward turmoils, banditry, and distresses of many kinds, the command of the Saviour is still, "Go ye into ALL the world," and if we interpret the present situation correctly these conditions present a disguised opportunity for the reaching of the masses with the life-giving message.

TEMPLES CLOSED AND ABANDONED

Traveling through various parts of China with the Asbury College Foreign Missionary Team we visited many heathen temples and passed by scores of others. To our surprise we found many of them entirely deserted, and many others partially destroyed and unfit for use. Still others had been closed by order of the government, and the temple grounds had been converted into public parks.

In and around many of these places of worship we saw idols with severed heads, broken legs and arms, and bodies strewn about. The indications were that the gods had been roughly handled and torn from their age-long resting places. Idols which had received the homage and worship of multitudes during centuries were now in disuse and abuse, and consequently millions of Chinese are left without their gods.

We were told that in most cases insurgent mobs of China's youth, frenzied by anti-religious sentiment and excitement, had swept the land like an uncontrollable flood tide, leaving in its wake ruins of temples and shrines dear to the hearts of their forefathers and the older generation. What a scene of heathen rage!

Now then, to whom shall they go? With Peter we would answer, "Only THOU hast the words of eternal life." Is not this our hour of opportunity to hasten to them with the message of life?

THE RED MENACE

China is beset by many dreadful menaces, but one that is gaining momentum and fast moving southward, threatening to trample China underfoot, is the Red Dragon of Bolshevism. The Red army of China fostered by Russia is moving forward leaving a path of destruction, and with a strong hand is forcing great numbers of fear-stricken Chinese to follow its ranks and submit to its tenets. A widespread campaign, far-reaching in its scope, is being propagated in the spread of Communistic

Easter Dedication in Jerusalem

New Young Men's Christian Association plant in Jerusalem
Gymnasium · Central building Auditorium

The coming Eastertide in Jerusalem will be signalized by the dedication of the new building of the Young Men's Christian Association.

It will mark the completion of a project that began to materialize on Christmas Day 1924, when Dr. A. C. Harte, then general secretary of the Jerusalem Y, received an anonymous gift of $400,000 toward realizing a dream of his of a fully equipped modern building. Other gifts followed until over a million dollars was in hand.

The new plant is described as the most beautiful Y building in the world. The architect was one of the architects of the Empire State Building in New York City. Much thought was given to all details of the structure. A friend who visited Jerusalem recently wrote:

"I have never seen a group of buildings which is so unified, both in mass and detail, whose different elements compose more harmoniously, or whose points of emphasis speak with greater eloquence. Truly Dr. Harte's dream of a great sermon in stone has come true!

"That leads me to say that the community seems to be awake to the great symbolic value that our building will always have. The significance of the carvings and Scriptural texts, the atmosphere we have created in such rooms as the Oratory, the Silent Room (which, incidentally, is a little gem of architecture), and the Auditorium, is impossible to escape. The dean of St. George's told me he never dreamed there could be so much living beauty in one building."

Tuesday April 18 is the day set for the dedication. Lord Allenby and Dr. John R. Mott are to be the leading speakers. But the dedicatory exercises will extend from Easter Sunday, April 16, to April 24. Every afternoon and evening there will be special events such as lectures, organ recitals, carillon concerts, teas and dinners.

The International Y. M. C. A. Committee desires this work at Jerusalem to stand as an expression of the friendly outreach of all the Christian forces of the world toward the youth of our Lord's own land, and the dedication of this beautiful property and equipment will be in these terms.

SCHOOL OF EVANGELICAL THEOLOGY

literature, which is anti-Christian in every respect and aims at the overthrow of the foundations of civilization. Atheistic to the core, revolutionary to the highest extent, destructive in its outcome, this dragon is moving forward, and unless stopped will leave China a ruined nation, doomed and beyond hope. Shall the banner of Bolshevism float over China, or shall we as the church of Jesus Christ redouble our diligence, sacrifice our ease, and help to plant the banner of the cross of Jesus Christ in the largest nation of the world? God give us martyrs for such a cause!

DIREST DEPRESSION

Church history reveals the fact that Christianity has had its greatest progress and missionaries have been most successful where the people were face to face with the most depressing and crushing circumstances. Prosperity, wealth, luxury and ease lead to self-sufficiency and have proved enemies to the message of the cross. When bound under burdens too heavy to bear and crushed under desperate circumstances, then it is that men feel the need of God, of Christ, a burden-bearer. China is now passing through such an hour. We talk of depression in America, but our depression is only a shadow of China's depression, economic, moral, social, and religious. War clouds loom daily overhead. Famines face vast areas of the country. War lords are imposing crushing burdens of taxation. Poverty lies on every hand. Disease is rampant. A dark picture! Yes, but a wonderful opportunity to come to them with the message of light, the message of him who alone is the light of the world.

Michaelangelo was displaying to a friend a statue he had just completed. Observing the covered face of the statue the friend asked the great sculptor the reason.

"Oh," said Michaelangelo, "the name of this statue is Opportunity. Opportunity comes often, but is seldom recognized."

Shall we, friends, in this challenging hour recognize the opportunity which is ours in China? Dare we slacken our pace? Shall we let the fetters of depression chain us to the homeland?

This challenge calls for greater faith. We must arise and go forth in the spirit of sacrifice, in the spirit of him who first gave himself and then left us the command, "Go ye into all the world and preach the gospel to every creature!"—"Oriental Missionary Standard."

Light Amidst Gloom in Manchuria

REV. JOHN C. DOORWARD, MOUKDEN

It is generally supposed that the work of church and mission in Manchuria must be practically at a standstill owing to the present state of the country. That state is indeed terrible, and it imposes many restrictions on evangelists, pastors and missionaries. But the wonderful thing is that while the material condition of the people has never been worse, the spiritual condition of the church has never been better. The new spirit which has awakened in the hearts of the people is opening far more doors for the gospel than adverse material conditions are closing.

This new spiritual awakening in the Manchurian church did not, however, begin with the Japanese political coup d'état of 18th September 1931. It was that act of the Japanese that made conditions in Manchuria what they are, but the spiritual awakening had begun long before. It could be strongly felt four years ago. At the same time it is also true that during this last disastrous year the church life has been especially warm, eager, and progressive, crowning the promise of the last four years.

About two years ago in Liaoyang city church there were 66 adults baptized at one service. This was a most striking sign of the new era into which the church had entered, and at the same time there were in almost all centers similar symptoms of new life. That new life has been spreading and growing more vigorous ever since. In Liaoyang city and district there are at present over 500 registered inquirers preparing for baptism.

In Moukden East Church during 1932 there were three adult baptismal services and altogether 165 adult baptisms, an average of 55 at each service. At the same time there are at present 200 inquirers attached to this congregation who are definitely being prepared by careful instruction for baptism this spring.

In addition to the East Church there are in Moukden two other smaller congregations, one in the West connected with the Irish mission and one in the North connected with us. In both these congregations also there have been greatly increased numbers of baptisms and greatly enlarged inquirers' classes. In the three street preaching-chapels, East, West, and North, the gospel is being listened to daily by attentive groups of non-Christians. "Most of the people are now anxious to hear about Christianity and to become Christians."

In a small village church south of Moukden the membership was doubled in one year. They began the year 1932 with 30 adult members, and in the spring other thirty adults were baptized after careful examination. By the summer these 60 members had gathered inquirers to the number of 100 and arranged for their instruction so that they might be brought forward for baptism.

From the North there comes the news that "Ashiho church has never been so hot," and that most of the Christians meet together twice a day for prayer.

One of the Irish missionaries writes that in his district they are "overwhelmed with inquirers."

In the Synod of the Manchurian Church held in summer 1932, 1376 baptisms were reported for 1931-32.

The same story of spiritual awakening comes from schools and hospitals. In the Moukden Christian High School (Wen Hwei) they have 174 enrolments for Bible Study groups, while the total number of students in the school is only 115. It means that many boys are enrolling for more than one group.

Another striking proof of the new spirit in the Chinese church is the rise in recent years of Chinese revival preachers. These are invited by congregations to hold revival and evangelistic meetings amongst their members and for the non-Christians, and the meetings are usually crowded and enthusiastic.—"Life and Work."

The New Conditions in Spain

REV. J. MACDONALD WEBSTER, D.D., SCOTLAND

Throughout four long centuries the might of the Roman Catholic Church and of the state in Spain has been at work in an endeavor to eradicate evangelical life from the land. For three of these centuries many a public festival was celebrated by a holocaust of the followers of the Protestant faith. Even during the last century, and despite growing enlightenment elsewhere in the world, Spain continued to heap humiliating insults upon the evangelicals, to

cast them into prison on the flimsiest of pretexts, and to obstruct their freedom of worship, for the spirit of the Inquisition remained alive. But with the revolution of 1931 a new day of hope dawned for Spanish Protestants.

They are still a feeble folk, numbering less than 20,000, but among them are men of mental ability, daring fervor, and consecrated life. They are casting their minds back to the great days of their own Reformers, and are again dreaming of an Evangelical Church of Spain.

Helping them on, although not in the degree or of the extent that might be expected, are several foreign churches, American, French, Swiss, German, Dutch, English, the Presbyterian Church in Ireland, and the Church of Scotland itself.

Palm Sunday of 1932 was a red-letter day for the whole of Spanish Protestantism. On that day there was dedicated in Barcelona, Spain's commercial capital, a city of a million inhabitants, the Evangelical Church of St. Paul. Less than two years before the evangelical forces were not permitted to hold a conference in the city, but so soon after the Revolution this church was built.

The opening is reported to have been a signal event, without parallel in Spain. Pastors from all over the country gathered for the occasion. With them were associated ministers from France and Switzerland, one from Cuba, another from Canada, while practically every department of evangelical work in the country was represented. The church was filled to capacity with 750 worshipers, and to them Mr. Lindegaard preached with great spiritual force. The event reacted encouragingly upon the Protestant people in all parts of the country, and the present outlook is summed up in the words: Doors are opening on all sides, but the workers are physically unable to respond to the calls.

While the last statement may be true, all the Evangelicals are conscious of the benefits brought about by the Revolution. The declaration of the Republic has created more favorable conditions for evangelical work than have ever existed. The proclamation of religious liberty has removed a stigma from the Protestants. A number of their leaders carried out a preaching campaign in 50 centers, and found thousands flocking to hear them, no longer held back by fear of Rome, but eager to hear what to them is "Good News" in the literal sense.

In rural districts, where Romish influence prevails, some persecution still exists, but it gets no official support. On the contrary, though the government is radical and combats clericalism, it is not hostile to real religion, and its individual members have on many occasions, true to their liberal convictions, exposed themselves on behalf of Protestants. The prime minister declares himself to be a free-thinker, but he it was who translated not long ago George Borrow's "Bible in Spain" into Spanish, and it is known that other government leaders have sought out colporters in order to purchase Scriptures and to place the Bible in the hands of their sons.

At the same time it is not to be understood that any great Protestant movement is to be found yet among the Spaniards. Those mainly influenced so far are the lower middle class, artisans in the cities, small farmers and peasants in the country. But illiteracy in the mass is a great hindrance to rapid advance of the gospel message. And there are other hindrances in the way. The fanaticism of the Roman church has driven many into indifference or irreligion. With others the attacks on the monasteries which followed the Revolution have had a hardening tendency. Many of the Jesuits, who were driven from their residences have found homes with Roman Catholic laymen and continue their astute work. Those who have personal knowledge of the conditions declare that the all-too-marked individualism among Spanish Protestants hinders country-wide progress, and that some at least of the foreign churches at work in Spain have been too ready to reproduce the ecclesiastical differences of their homelands. It is also true that the available staff of really efficient Protestant workers is seriously limited.

Nevertheless, progress has to be recorded, and steps are being taken to remedy defects. The fact that the government means to give recognition to only two churches, the Roman Catholic and the Protestant, has already had the result of drawing the various Protestant groups closer together, and at a conference of workers it was resolved to constitute "The Evangelical Church in Spain." An International Committee for Evangelisation in Spain was formed a year or two ago. It consists of Spaniards, Frenchmen, Swiss, Germans, Danes, Swedes, Dutchmen, Americans, Irish, English, and Scots, Lutherans, Anglicans, and Presbyterians, and part of its purpose is the endeavor to draw all the sections of Spanish Protestantism into one and to support united action. Its influence has already been making itself felt.

Moreover, several of the foreign churches are co-operating to maintain the Union Theological College at Madrid, an institution with four professors for the creation of an educated Spanish Protestant ministry. Its alumni are already taking their place in the ranks of Evangelical workers. But to provide adequate support for this greatly needed institution, as well as to secure expansion of evangelistic work, far more means than have so far been made available by the interested churches are a real necessity if the Evangel is to conquer in Spain.—"Life and Work."

A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—H. W. Beecher.

What Is Your Church Doing?

Perhaps your church is carrying on a special sort of relief work;

Or it has a novel method of bringing jobs and the jobless together;

Or it has seen lives changed by being introduced to Jesus Christ and his present-day disciples;

Or it is employing a new method of paying the preacher;

Or it is putting new heart into disheartened folk;

Or it has found out how to keep its social life going at little or no expense;

Or it is holding meetings that might be called revival meetings, but with some difference that makes them noteworthy;

Or it is sharing in new ways of coöperation with other churches, with service clubs, with schools, with women's clubs, for community ends;

Or it has devised new and—almost—painless methods of money-raising;

Or its young people have made ingenious adjustments to Hard Times in keeping up their work;

Or the church school has found new ways of being useful to itself and to the church;

Or—but you get the idea!—stories are wanted of the strange, the unusual, the unexpected; stories with a smile in them, or a tear, or a prayer, or all three at once.—"Central Christian Advocate."

Easter Thoughts

Christ, above all glory seated,
King triumphant, strong to save,
Dying, thou hast death defeated,
Buried, thou hast spoiled the grave!

We, O Lord, with hearts adoring
Follow thee beyond the sky:
Hear our prayers thy grace imploring,
Lift our souls to thee on high!

✠ THE CRUCIFIXION AND THE RESURRECTION are two sides of the one truth, each by itself incomplete, each requiring the other to explain and justify it.—Sir W. M. Ramsay.

✠ WHAT IS DEATH? Nothing but an horizon, the limit of what we can see now. But the nearer we come to it the further beyond we can see.—Sir Wilfred Grenfell.

✠ THE SENSE OF JUSTICE is a mere chimera unless we suppose another world in which the uneven balance of good and evil, happiness and misery, will be readjusted.—Immanuel Kant.

✠ THE RESURRECTION OF CHRIST is more than a historical fact, and more than a spiritual force. It is prophecy and hope and assurance of future life. "Because I live ye shall live also!"—John F. Carson.

✠ WILL YOU TAKE A MOTTO for your spiritual life? It is not an inscription for your tombstone, "Resurgam—I shall rise when earthly life is over, when the graves unclose." It is a watchword for your hearts, "Resurgo—I arise, I am delivered, I am quickened, I begin to live upward through Christ, for Christ, unto Christ!"—Henry Van Dyke.

✠ THE REVELATION OF THE RISEN CHRIST, the revelation of that life which shall be, is of necessity a revelation to believers. Sympathy is the imperative condition of apprehending the divine presence. The knowledge of him who is perfect God and perfect man, the conqueror of death, the unfailing advocate, is reserved for those who love him and strive to attain his likeness.—B. F. Westcott.

✠ IT IS NOT ILLUSION but illumination which keeps men walking on a steady road toward increasing mastery of life. It is not fantasy but fact which makes men creators of a new and larger world of fact. And that is what the disciples became. They became not only men of faith, but builders of a new fellowship of faith. In their essential message the gospel accounts of the resurrection grow

Colgate-Rochester Divinity School's New Buildings

In the year 1819 there was founded at Hamilton, New York, the institution which under various names had come latterly to be known as the Colgate Theological Seminary. It was the product of one of those religious awakenings which from time to time have affected the country, enriching it by the founding of institutions and societies for the general good, and particularly by the promotion of religion. During the years of its existence the Colgate Theological Seminary gave a remarkable account of itself in its achievements.

In the year 1850 there was founded in Rochester the Rochester Theological Seminary, part of a movement which resulted in the establishment of both the University of Rochester and the Seminary.

The time came, partly through changes in transportation facilities, partly through difference of educational need, when it was obvious that it would be wiser to unite these two institutions, both of which were engaged in the preparation of men for the Baptist ministry.

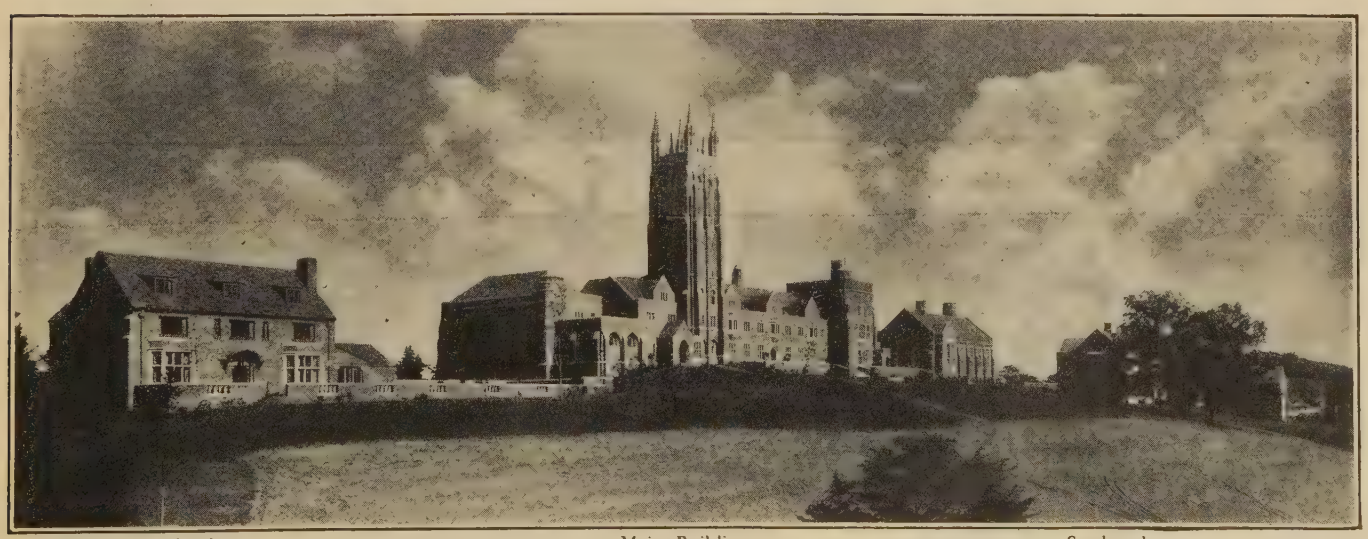
When the details of the union were considered it was clear that a new set of buildings would be required. A site was at length agreed upon in Rochester, and a conditional gift of $1,250,000 from John D. Rockefeller, Jr., for the buildings, grounds and equipment set the plans in motion. A grand total of $1,710,709 was finally secured, of which over a million and a quarter has already been used. The campus covers 24 acres.

Gothic architecture in brick with stone trim is the style adopted for the new plant. Mr. James Gamble Rogers of New York is the architect. He is one of the leading exponents in the field of collegiate Gothic, having designed the Harkness Quadrangle Tower at Yale and other notable buildings. An illustration showing the new buildings appears herewith.

Dr. Albert William Beaven is president of Colgate-Rochester Divinity School. (Dr. Beaven is also president of the Federal Council of Churches this year.)

The Bulletin dated January 1933 lists 109 in the total student body. There is also a German department with 39 students.

A speaker of wide experience expressed the opinion at the dedication of the new buildings that the institution now possesses the best-looking and best-equipped campus for post-graduate theological training that he had seen.



President's House | Swasey Library | Main Building Divinity Tower | Jones Dining Hall | Students' Dormitory

more convincing as the years accumulate the effects which have flowed from that which they describe.—Walter Russell Bowie.

✠ ARE YOU GOING to observe Easter near to Christ? Are you going to stand in such a relation to him that he will come and influence you spiritually and bring you that burning that comes only to the heart that is at rest with God? Listen to him now, and resolve that you will not pass this Easter Day until you are safely in the ark of God! Resolve that you will not pass this sacred time in the year without being openly fully committed to the name of the Lord Jesus Christ!—Russell H. Conwell.

✠ THE RISING OF JESUS is the touchstone of life or death to every soul. How could it be otherwise? Ponder it! God made him both Lord and Christ. The soul that does not make him Lord and Christ sets its seal afresh to the crucifixion of the Lord. We decide, further, that Christ's was a guilty soul, for death holds him still, and death's sting, death's holding power, is sin. To say he rose not when God says he raised him is to declare God a liar: and how can such a soul be saved by God?—D. M. Panton.

✠ DOES NOT THE THIRST for knowledge suggest that there is a touch of the eternal in our minds, and hint at the existence of a truth beyond the truths? Our thirst for knowledge can never be satisfied by the endless advance of science. There are moments when we wish we could pass beyond the endless quest to the endless possession. There, at any rate, is the unchanged message of rational religion. The spiritual things are steps by which we may rise to God, and signs that he is really there.—Matthews.

What Death Truly Is

No hopeless desolation, but a falling asleep to wake in the light of God's face.—David Smith.

Witness Concerning the Resurrection

REV. ROBERT NORWOOD, D.D., NEW YORK

When we have met Jesus we look quietly at a grave and there is no despair in our hearts. Tears may fall of regret for things we might have done or failed to do, for words we said or left unsaid, but as we look quietly into the sunrise of Easter over that grave there can be nothing but joy and gladness in our hearts.

Is it not strange that we should still doubt, with all this witness of the risen and living Jesus, who never went away, who promised, "Where two or three are gathered together in my name I will always be in their midst. I will go with my beloved comrades to the end of the journey"?

He never went away. He was withdrawn from physical gaze that he might give himself more clearly to the spiritual vision of the soul. That is why before the cross he said, "It is expedient for you that I go away."

There is a real resurrection in death even to those who grope with uncertain hands and who fall upon the altar stairs of their sorrow.

But what conviction and what power ought to be ours today! We are so sure about the cross, but so unsure about the open tomb.

If we could only revive our faith in the matter of the resurrection; if instead of decorating our doors with dismal crepe; if instead of lamentation and mourning and woe when we follow to the grave the quiet, sleeping body of one who a while ago inhabited it we could cheerfully go about our business, what a witness we should bear to the unbelieving world concerning the resurrection!

Life in Its Fulness

MARY ISABELLA FORSYTH

Conflict is over,
Victory won,
Life in its fulness
Now hath begun:
Joy and rejoicing
Thrilling a soul
Reaching its triumph,
Winning its goal!

After life's tumult
Blessed the calm,
After its struggle
Bearing its palm:
Purity, gladness
Finally sealed,
Dawneth a glory
Not yet revealed!

Eye hath not seen it,
Heart hath not known,
God's blessed secret
Kept for his own:
Peace like a river
Ceaseless doth roll,
One in communion
God and the soul!

✠ WAYSIDE PULPIT BULLETINS are sometimes appreciated, especially when they serve to promote good will and friendship between religious and racial groups. Such was the case in Winchendon, Mass., when the Jewish New Year bulletin was displayed. It read:

"To Our Jewish Friends: Lshono Tovo (A Happy New Year)." In appreciation of this greeting, the following letter was received by the minister of the church:

Dear Sir,

In behalf of the Jewish community of Winchendon we wish to thank you and your parish for your good wishes extended to us at our New Year.

Your exhibition of good faith has manifested itself on several occasions, and the Jewish people are grateful indeed for your sincerity. Kindest regards!

Sincerely yours,
SAMUEL RESNICK.

✠ GIRLS of the First Presbyterian Church, Chariton, Iowa, have originated and adopted the following Christian code as a result of their studies. What do you think of it?

A GIRL'S CHRISTIAN CODE

I cannot always do as I please.
I must be true to myself.
I will strive for these five characteristics: Sincerity, courage, humility, love, faithfulness.
I shall trust God.
I will love my neighbor as myself.
I believe that God is owner of all.
I shall endeavor to make my marriage one of Christian love and high ideals.
I have a duty to my nation.
My desire is to build a better world.
I shall make God a partner in all my work.
I will try to find the best in life.

China.

Dear Sir:

I should have written long ere this to thank you for the RECORD, which has been coming each month and is such a help to me and to my English-speaking Chinese friends. I hope in these hard times you will be able to continue sending it.

I have no other Christian paper that provides me so much help in preparing sermons and for illustrations and Bible Study helps as the RECORD OF CHRISTIAN WORK. . . .

Thanking you again for the RECORD, and hoping you can continue sending it for 1933, I am,

Yours sincerely,
(Signed) T. W. MITCHELL.

What was the secret of Paul's influential life and service? Jesus Christ, crucified, on every level and in every corner of life

Jesus Christ, and Him Crucified

Rev. J. Stuart Holden, D.D., London

For I am determined not to know anything among you save Jesus Christ, and him crucified. 1 Corinthians 2. 2.

THIS most familiar and frequently quoted saying of the apostle Paul is a bit of autobiography, an item of self-revelation. Paul is desirous of recalling a group of somewhat slack Christians to their first allegiance, and he frequently declares in order to the accomplishment of this purpose what his own supreme loyalty has always been, and still is.

He had lived for some 18 months in the city of Corinth, which was then the commercial center of the world, in the midst of a maelstrom created by many contestant streams of life and thought; and Paul well knew that in such a place spiritual religion was hard put to it. Declension from lofty Christian ideals was easy, for the way of compromise was easy and inviting, as indeed it always is.

Corinth was the seat also of the unspeakable immoral worship of the goddess Aphrodite with its thousand priestesses devoted to the cult of shamelessness; and the degrading influence of that sort of thing spreads fast and far.

Corinth, further, was the gathering place of much of intellectual life which naturally looked upon the Christian movement with considerable contempt because of what it regarded as being its unphilosophical character.

Taking these circumstances into consideration Paul made every possible allowance for the state of thing which unhappily, and indeed notoriously, obtained in this Corinthian church. Doctrinal controversies were well-nigh recurrent. Jealousy, rivalry, pursuit of selfish aims, were all a part of some of its members. All these things combined to obscure Christian witness. Open denials were bringing the name of Jesus Christ to derision. Paul realized that while this state of things might be in some degree excused it must be brought to an end. Things cannot go on like that.

Paul sees no surer way of bringing it to an end than by recalling his fellow believers in Christ's name back to Christ himself, and so he reasserts his own determination. He reminds them that when he came to Corinth in the first instance he was determined to know nothing save Jesus Christ and him crucified. He thus reveals his own secret. What they have seen in him he declares is a possibility in their own lives. Jesus Christ, and he crucified, has been the creative center of all his influential life and service, and will be in their case too.

Not a Narrow Outlook

Now let me say at once in regard to this familiar and oft quoted declaration of Paul that he is not flaunting his purpose to maintain a certain narrow, exclusive outlook as though there were some peculiar virtue in a stubborn refusal to acknowledge the problems, practical and speculative, which challenge the Christian life wherever it is to be lived, whether in Corinth of his day or America and England of our own day. Paul is not proclaiming as though it were a virtue his strictly limited interest in things that mean so much to his fellow men.

This is not the manifesto of a man who thinks it is his duty deliberately to stop his ears and to shut his eyes to every other demand except the obligation to reiterate a bit of history. This is not the announcement of incorrigible narrowness. Paul glories as a man may on occasion have a right to do. It is a declaration of an immeasurable width of interest, Jesus Christ and him crucified.

Paul had no small view of Christ, or of the significance and application of his death to all life. My dear friends, this is no mere formula, Jesus Christ and him crucified. It is not a preamble to a theological treatise on the great theme of the atonement. It is rather the introduction to a compendium of Christian conduct.

It sometimes is affirmed that while Jesus Christ our Lord presented Christianity as a way of life, Paul presented it as a system of thought. Such a statement raises an issue between Paul and Jesus which never existed, and in this word we have the answer to such a contention.

Paul is determined to apply the mind of Christ, of which the cross is the supreme explanation, to the whole area of life. To Paul Jesus Christ is the living heart of all life, and the only Christ he knows is the Christ of the cross. The essence of Christianity for him was not its ethical quality, but its evangelical accomplishment. Let me remind you, to him the mere mention of Christ's name conjured up the cross! He knew no other Christ than the one who died because he loved, than the one who was crucified for him and bore his sin in his own body on the tree.

The cross for Paul set forth three great facts: First, the love and grace of God, the divine nature which nothing in the record of human nature could ever in the slightest degree affect; second, it stood to him for the judgment of God upon the sinner, that he actually saves the sinner from his sin, that is, from himself; in the third place the cross stood to Paul for the life of God that realizes its own fulfilment by its self-restraint upon the saved sinner.

A Large Radius

The cross was the creative center of his life. Everything for Paul began there. But mark you, the circle of which it is the center has a large radius! The radius of that circle is nothing short of the love and intelligence of God. Literally all that life holds in every department, on every level, in every sphere of interest, is dominated by the Christ who was once crucified, but now is alive forevermore. That is why Paul writes this letter to the Corinthian Christians.

They have to live in a world that is hostile, that does not understand them because it does not understand their Lord; a world in which men live with blinded eyes. They have to live lives and to witness for Jesus Christ amid hostile circumstances and in adverse conditions, and in order that they might do it they have to become a certain type of person. Individually they have to conform to the stand-

ards which the cross of Jesus Christ sets, and he recalls them to their affluent resources.

"Come you back with me to the cross!" he says in effect. "Remember you its content, its significance, take hold of its mighty affirmations, let them take hold of you, and life shall be so renewed that your witness in front of this world shall be convincing, shall be victorious!"

A Catholic Saying

This letter which he wrote to the Corinthian church has been variously described as the epistle of the cross in its social application and as the expansion of the Christian principle as it spreads into the sphere of practical affairs. An ignorant and I think it must be said a somewhat arrogant evangelism has too often interpreted this great declaration to mean the opposite of what Paul meant, for this is the most catholic of all Paul's sayings.

It was John Ruskin who said that if you take an inch out of any of Turner's paintings you would find the infinite in that inch. That is true in regard to this declaration of Paul. In this one statement there are all the glories and depths and heights of the eternal, and if you will make this your own Bible study, if you will take the first letter to the Corinthians and note in its chapters the expansion of this great word of Paul, you will see the truth of what I am trying to get at. It is the most catholic, it is the widest of all the great declarations that ever came through him.

You can deduce Paul's conception of the content of Jesus Christ and him crucified from a survey of the things he treats of in his letter. As a matter of fact, he did know, and he knew to some purpose, many things amongst them, but they were all plain applications of the precepts and promises attaching to the gospel of Christ crucified.

For instance, you will find he deals with personal conduct in its varied relationships, and right down to its most intimate details; the significance of the physical, the natural, and the limitations of Christian liberty. You will find him dealing with questions like marriage and divorce and the frequent conflict between Christians, of individual conviction and consideration for the rights and feelings of other people, whether Christians should stand upon what is due to them, or reserve the right to check it in the interests of God's kingdom and the future life, and above all the present love life of Christ's followers. You will find all that in an epistle which has on its title page, "I am determined to know nothing among you save Jesus Christ and him crucified." What he does treat of is an expansion of this great theme.

It is clear to Paul that Christ in the heart must become Christ in the life, Christ in the heart must become Christ in the world. And how? By endeavoring to see everything with the eyes of Christ, to judge everything by the mind of Christ, to do everything in the spirit of Christ. This is what Paul meant by fidelity to Jesus Christ and him crucified. It meant the application of the spirit of Christ and the rule of the crucified to every interest, every detail of their lives.

Life in Corinth amongst those believers was in danger of being entirely subordinated to its accessories, in danger of being swamped by those merely secondary concerns as it is with ourselves, and there is only one way to avoid that peril with its inevitable influence upon the world. Christian people must be recalled to implications of their gospel, they must bring their life (if they do not do it for themselves none can do it for them), under the sovereign sway of Jesus Christ the crucified. And Paul knows no other way to help them to this than to impart to them his own secret, the secret of a man who never claims to have attained, but who does declare he is always pressing on that he may win Christ, that is, that he may win such a measure of conformity to Christ as shall unmistakably identify him with his Saviour.

It might have been thought that now Paul is getting on in the Christian life (for it is many years since that episode on the Damascus road), he need not so determinedly confine himself to Christ and him crucified, that by this time he would have other doctrines. Ought he not rather to be proclaiming what has come to be known and spoken of as the second coming, or should he not give himself to the proclamation of a deeper truth, or profounder interpretation, or entire sanctification, as though while Christ crucified is necessary for the commencement of Christian life other more advanced aspects of truth should engage the converted? Paul knew about those truths, but again they are all comprehended in this Jesus Christ and him crucified. To the end of his life, according to him, he is not a sanctified saint, he is forever a sinner. He never laid claim to righteousness of his own. Though he made greater advances in Christian conformity than any other man, it was never much away from the simplicity of Christ crucified. I think Paul could sing the old Negro spiritual, "I am on my way up Zion's hill." All the way along it is Jesus, the Jesus of the cross, the Jesus of Calvary.

The story is often told of the Negro steersman on the Mississippi River to whom the wheel of the steamer was given by the captain who went to his supper. He told him:

"Now, George, there is the North star! Steer by that star, keep the vessel on the course I have given you!"

When the captain came back and looked for the North star he could not find it. When he asked George about it he replied:

"I steered past that some time ago."

Mark you, Paul never steered past the North star! The cross was the star of his hope. He set the course of his faith by it. So it is to Jesus Christ and him crucified that he points these poor, brow-beaten, divided, weak-hearted, overborne, perplexed Corinthian Christians. Paul sees no world in which Christ's people are exempt from detailed obedience to his rule, nor any world from which his saving presence is excluded, nor any world in which he does not rightly claim the preëminence.

Problems Always

Of course, there are problems of every sort on every hand in Corinth, as there are here with us. The nature of the Christian religion makes them certain. Advancing civilization does not move along the lines of Christian idealism. Its developing institutions are built upon an entirely different order. Vital Christianity will therefore always be against opposition, and it always has within itself the determination of its own action. Paul never hides this.

In the case of those who had already so notoriously failed, as these poor folk had, to live up to their own first promise, it would have been a fatal forerunner on his part to have done so. He faces facts, and tries to make them face facts, face all facts, and the greatest of all is the fact of Jesus Christ and him crucified. Paul is aware of the onward march of life, to what length moral achievements and denials which contest Christ's works in the world would go. Current society might then, as it does now, meet the

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efforts of the Christian church with contemptuous mockery, try to kill it with ridicule, then by mere indifference; but Christian people, according to Paul, cannot ride off on that excuse always. The world may have banished moral fear, but Christ's people can never banish it. Even if they did, to banish moral fear is to banish the love that inspires it.

On the contrary Paul says: "You are to be people of fine ethical sensibilities. You have to bring your lives under the authority of Jesus Christ." It is true that may involve them in deep and bitter humiliation, for they will always disappoint themselves, but even knowing this, and sharing that humiliation himself, Paul says there is only one proper approach to life in this world of an advancing civilization, in this world of increasing test, and that is in the mind of Jesus Christ.

We need as we never needed in your lifetime and mine to have these simple things recalled to us. Paul is not saying these things to a company of outstanding successful Christian people, but to a group that has failed, and has failed badly. You cannot read this epistle without realizing that.

Paul is a great lover of the souls of men. He yearned over them until Christ put something in them. It was not any simulated, affected, sloppy affection that moved him to open his own heart and life to them in this way. By being with Christ in the splendid vitalities of his own unwavering devotion Paul had become somewhat like Christ, and he loved these folk with the love wherewith he himself was loved, and he longed that these men of the saved souls (he had no doubt about that), should become men of the saved life: since it is, of course, only the witness of life before the world that is of any account and has any influence. It is the best thing he could do for them, his own simple determination to know nothing but Jesus Christ and him crucified.

At the heart of all problems—their problems and ours alike—is the self problem. The real problem was not how to conquer the hostilities of the world of Corinth: the real problem in that situation was how to change the disposition of the Corinthian Christians. And that is always the heart of every problem that challenges the Christian faith and life of any generation. Terrible as are the difficulties in the world, they are as water unto wine in comparison with the difficulties to be found in our own human nature. The current and power of our own sin stand in the way of our progress in every direction, as we all know. Its momentum is the sternest opposition against which divine truth has to make its way.

Paul realizes that until there is a change in the disposition of these Corinthian Christians there will be no change at all in the life roundabout them. There will be no more Christian order of living established in Corinth, there will be no zeal in the union and energies of the church of Christ, no elevation of the moral tone of youth, no kindling passion for the extension of Christ's kingdom, until there is a change in these people themselves.

Our Problem

It is our problem. The problem today throughout the whole world is not how to get more Christians, it is how to get better Christians. The real problem today is not how to win the unconverted, but how the converted may be so changed as truly and rightly to represent their Master before the world. Can Christ change these people?

Paul unhesitatingly affirms that he can. Paul unhesitatingly affirms that he who by his cross has secured their discharge from moral bankruptcies can make them thoroughly solvent. His cross is their pledge; and by the same token it is their damnation if they refuse its active authority, if they decline a Christ-ruled, cross-ruled life in favor of the enemy of mere selfishness and self-will.

I would like to say to you that Paul as a preacher never changed this text. He might have changed his sermon, he certainly did, but every sermon he ever preached was a variation of this text. Some modern preachers have one sermon with a variety of texts.

Nothing but the gospel of free grace and dying love ever yet set a revival going amongst people, and never will. So in this crisis of their spiritual fortunes—for so it is,—he once again proclaimed the everlasting gospel to them in the terms of his own personal experience and resolution.

Let us humbly, reverently, with godly fear make it our own determination afresh today, with full knowledge of what it involves: the surrender and subjugation of our entire lives, giving heed to his authority, and the engagement of all our powers and resources, every one Christ-derived, in the service of a living witness to him! Let us in simple reliance not upon our own will power, but upon his empowering Holy Spirit, register this purpose afresh, and let us register it now, and let us do it with our eyes wide open! It means a changed life, and a life that is not changed apart from my own coöperation with the divine intimation and the divine enduements.

When the fires died down upon the altars in front of the Greek temples of any of the gods they relaid the fire, brought a burning glass, and in that burning glass gathered the rays of the sun, and held it over the laid fire until the rays of the sun ignited these fires. They never lit one fire from another. Always from the sun.

I would fain this morning that we realize the cross of our Lord Christ as the great burning glass, that we get under its heat again, that we seek to measure our own indebtedness, that we seek to realize that apart from the cross we have nothing, and in response to that great love which the cross expresses would re-express our own love in this determination: Henceforth for me nothing but Jesus Christ and him crucified is a rule on every level and in every corner of life.

When we believe in the cross sufficiently to come under its authority the world will believe in the evangelical message which we proclaim. Not before!

The Gospel According to You

Men read and admire the gospel of Christ,
With its love so unfailing and true,
But what do they say and what do they think
Of the gospel "according to you"?

'Tis a wonderful story, that gospel of love,
As it shines in the Christ life divine:
And oh that its truth might be told once again
In the story of your life and mine!

You are writing each day a letter to men:
Take care that the writing is true!
'Tis the one only gospel that some men will read,—
That gospel according to you!

Is the cross of Christ a neglected theme in the American pulpit? If so, why? Primitive religions call for sacrifice to ease the sense of sin. The cross is God's response to man's need

The Cross of Christ

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IT HAS been said that the cross has been progressively a neglected theme in the American pulpit; that more and more the Protestant ministry seems to be afraid of it; that we are uncertain in our utterances about it; that we are not at all sure we have discovered its central meaning. Ever and again one discovers in the minds of Christian believers the feeling that there is something magical about the cross, that it does not bear the scrutiny of loving and tender examination. Quite too often the love of God has been proclaimed as a sort of amiable and genial carelessness that is indulgent with human sins, and men have somehow felt that there is a moral unreality in that sort of preaching.

Hard to Forgive Sin

In the first place, insight into the cross begins with the discernment that love finds it hard to forgive sin.

Someone will say: "But love ought to make it easy to forgive! If I find it difficult to forgive it is full proof that I do not love."

But we do not see deeply enough.

Suppose you love your little child,—as you must love him,—and suppose someone were grossly to injure that child so that it would become a cripple for life, you would not find it easy to forgive that one if you loved that little child. Love must always find it hard to forgive if it is genuine. You may go to the cinema almost any night and find sexual sin made light of, but Robertson of Brighton once overheard two men planning ruin to a lovely girl he knew. He went down the street his face aflame with rage, his hands clenched. He found it hard to forgive that.

When for the sake of profit men cultivate the taste for intoxicants in young men and women until the degrading habit has fixed itself upon them, you find it hard to forgive that. That is, if you care about young men and women.

When little children are caused to work long hours in factories until their lives are blighted and stunted it is not easy to forgive that—not if you love little children.

When for the sake of a passing thrill young men and women indulge in vice, destroying something high and sacred within them, it is hard to forgive that,—that is, if you care about the high and sacred in youth.

When an industrial system permits millions of folk to go unemployed until fear fastens itself in the hearts of men and women, and little ones cry aloud for bread, it is hard to forgive that sin if you care about men and women who are afraid and little children who are hungry.

When pride lifts up its foolish head and closes the door of the soul to all the inflow of God's gracious gifts it is not easy to forgive that sin of pride; not if you care about the growth of the soul.

When in a world that is literally perishing of need, material and spiritual, you find little souls shutting up themselves and taking as their chief concern only the gratification of narrow selfish interests, it is not easy to forgive that; not if you care about a needy world.

Love always finds it hard to forgive sin. If you can forgive sin carelessly, lightly, without bearing a burden, it is full proof that your love is defective.

May I borrow another illustration?

Suppose that one of you who is a husband should grossly sin against his wife, and then in a mood of penitence would come and ask her forgiveness. You would say:

"My dear, I am sorry! I have wronged you. Can you forgive?"

Suppose that in a flippant mood she were to pass it off. "O bother the thing, let us forget about it!"

That would not solve your problem. In such a case you would need two things in that wife of yours. You would need, first of all, a love deep and strong enough to forgive, but that love, if it were genuine, must also have an integrity, an uprightness, a character, that would be crushed by your sin and would find it hard to forgive. Shall we expect to find less in the love of God? God, whose love is more tender than that of a mother, so that he does not forget even though the mother should forget her child? What must the love of God bear when that love undertakes to forgive sin! There is in each one of us something deep, something whose presence we cannot escape, that forbids us to accept any easy-going forgiveness.

Why is it that in practically all of the primitive religions there is sacrifice, the giving up of something? Sin cannot be easily forgiven. You find that truth apprehended in the Hindu, the Buddhist law that somewhere, somehow, someone must bear the cost of sin. Our forgiveness, if it is to satisfy us, must leave us dwelling in the world of moral reality. It cannot set up a fictional world.

Now the cross is just that. It leaves us dwelling in a world of moral realism. It is the setting forth of something that is eternal in the heart of God, the setting forth (as Paul calls it) of the justice of God, who is himself just and the justifier of those who are unjust. At the cross of Christ mercy and truth are met together, righteousness and peace have kissed each other.

If we were to have peace and mercy without truth and righteousness God would become himself an abettor of human sin. If we were to have truth and righteousness without mercy and peace then we should be lost in our sins without hope of redemptive power.

Grace, Not Merit

Will you note with me, in the second place, that the Christian experience is centered around this plan of personal sacrifice, and perhaps we can make vivid this heart of the Christian experience by drawing a contrast between two time-worn words. The words are merit and grace.

I admit the juice of reality has well nigh been squeezed

from these words as they have been bandied about. Come to the realm of life and see the difference that merit or grace may make!

Before Jesus all religions were religions of merit. They said there is one way to get into the presence of God; we must earn our way into that presence. We must by our own diligent effort clamber up the steep ascent into heaven, knock, and demand entrance in our own right.

You will find it in the Old Testament. Again and again there are men who seek to stand before God and demand his acknowledgment as something due unto them. Here is one psalmist who cries out:

"Thou hast tried me, and my steps have held fast to thy path; my feet have not slipped."

There are modern men outside the church of Jesus Christ who say:

"I do not need the church. I am honest. I pay my debts. I am a good citizen."

They belong to the religions of merit. And one wonders how often if we were to penetrate the thinking of modern church members we would find in their heart no consciousness of divine grace, but rather this hopeless, pathetic religion of merit.

Religions of merit confront a dilemma. They face up with two great obstacles they cannot escape.

On the one hand, men who seek to persuade you of their own goodness tend to bring down the level of the moral law, of the demands of the Father's house, until it becomes accessible to their own strength. They are contented to live upon a level of conventional respectability, and they find it somewhat easy to attain. And yet they are not satisfied. It is as though the Lord of that moral law could not be permanently put away from their minds, and they seek with a sort of pathos to supplement their own deeds with certain sacrificial forms, through certain ceremonies, hoping that thus God will be pleased. They climb the Scala Sancta in Rome, make journeys to distant Mecca, wash themselves in the waters of the Ganges, they build pagodas on the banks of the Irrawaddy, somehow seeking to fulfil that law within them whose presence they cannot get away from.

A few months ago in the city of Lahore I attended a great Hindu religious celebration. Around that great field went thousands of people who had gathered to witness the spectacle, and passed in succession one exhibit of Hinduism after the other. The most pathetic of them all was a group of young holy men. None looked to be a day older than 20 years, twelve or fifteen of them. As they passed with their almost naked bodies we saw they had pierced their flesh with pieces of wood perhaps ten inches long and as large as a lead pencil, put through their tongues, cheeks, the front part of their throats, through their arms, breasts, and legs. It was one of the most pathetic and heart-rending spectacles we saw in the Orient! What were they doing? Trying to satisfy that deep desire for rightness, trying to make themselves worthy in the sight of whatever higher powers there may be!

I said there is a dilemma in merit. The first temptation is to bring down the level. The second horn of the dilemma is despair.

If we keep clear God's ideal of love, then almost inevitably, yes, inevitably, we feel our own utter insufficiency. The ineffectiveness of men is no mere dogma to be gleaned from books in theology; it is one of the most compelling facts of experience as one looks into his own heart and looks at Jesus. The apostle Paul said, "O wretched man that I am, who shall deliver me from the body of this death?"

And now against the religions of merit stands the religion of the cross of Christ: that God our heavenly Father sent his Son to bear a cross and to reveal something that is eternal in his own heart, and that he bears the burden of human sin; that he can forgive that sin, and forgive it in a way that satisfies his own and our own deep moral nature. That makes us convinced that forgiveness is morally on the level, so that no longer do we stand in the presence of God in our own goodness, but upon his own infinite and unexplainable grace. That is the heart, the center of the Christian experience, out of which and from which radiate all the gifts of the Spirit that mark the Christian,—joy, peace, long-suffering, gentleness, meekness, goodness!

Of course we know what objection is raised to that, if not consciously, at any rate unconsciously: "It takes struggle out of life. It somehow makes us automatically good, and takes away from us the thrill and character-building experience of striving against odds."

Does it? As you read through the lives of these men in the New Testament that have been captured by the grace of God do you find them seeking easy paths or going down sunlit, care-free ways? You find them rather facing life's tragedies with a glorious spirit.

The years of grace are made for struggle, and there are three important differences between the struggle of the Christian and the non-Christian.

Now we struggle not as enemies of God. We were deeply sensing our hostility to him, and that hostility colored all life. Now through the goodness of God we have been made one with him.

Then our struggling, self-centered seeking was to build up a case for ourselves. Our concern was with the individual. Now our struggle has an altogether new motive,—gratitude to God for his unspeakable goodness through Jesus Christ. Now we no longer are self-centered in our struggle. Our lives are God-centered, so all we do when we are conscious of God's presence is (so to speak) an offering to him.

Then we were struggling with a sort of despair, doubting that any end of righteousness could be finally achieved. Now a new assurance has been born in our hearts. As St. Paul put it, we were enemies, but we were reconciled to God through the death of his Son. Much more being reconciled shall we be saved by his life. God who has given unto us the gift of his grace will finish the job. In other words, the difference between the disciple of merit and the disciple of grace lies here: When we are heirs of the grace of God our dependence is all upon God. All our hope in him we find.

IN THE BELIEVER'S EXPERIENCE

In the third place, the cross is not only an experience in the heart of God: it is to be an experience in the heart of Christian believers as well. To us has been committed a share in redemptive love.

The church has too often forgotten that searching challenge of Jesus whose meaning is inescapable: "If any man would come after me let him . . . take up his cross day by day and follow me!"

Most of us here are engaged in some sort of Christian work. We are seeking in our poor ways to win men and women into paths of Christlikeness. How do we go about

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*Redemption presupposes the fact of sin, moral evil. One will never appreciate the glory and efficacy of Jesus Christ as sovereign redeemer until he considers sin as personal,—*MY *sin,* MY *disobedience contrary to the will of God.*

Distinctive Elements in Our Christian Faith

4. From What Does Jesus Christ Redeem Us?

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REDEMPTION presupposes the fact of evil. In a perfect world redemption would be an irrelevance. This problem of evil, as it is called, is the source and the fountain of all our woe, practical and speculative, personal and social. If you fail to face up to it, whatever else you may do, your life it pitifully irrelevant and your philosophy or theology vain.

There are various aspects of this problem, and you need not expect that I will throw much light on it. Indeed, I think myself there is no light on it. It is irrational. I believe with Dr. John Duncan of Edinburgh, who used to say:

"Our business with the problem of evil is not to explain it, but to abolish it."

I have no specific revelation as to the origin of evil, I am not particularly anxious to go too far into it for fear I get drowned in it. But there are certain ways in which we may speak of it.

METAPHYSICAL EVIL

First, the problem of what the philosophers call metaphysical evil, that is to say, as I understand it, evil apart from man, defects in the cosmos.

Metaphysics is an attempt, as perhaps the greatest English philosopher of our time, F. H. Bradley, has said, is an attempt to look down your own throat. A picturesque, but rather impossible proceeding! Metaphysical evil, as I understand it, means this: Suppose you leave out of account our human life, is there anything such as imperfection or defect in the cosmos, in the world, defects that show our faith in God as good? There are those who tell us there are such defects in the cosmos, physical defects.

I candidly confess there are many things in this universe I do not see the reason of, and that if I had been at the making of the universe I would not have put them in. We all have such moods, in which we think we could improve on God's creation.

There was a man in Spain,—I am not sure but that he was Alfonso of Castile,—but the only thing worth remembering about him is that it is recorded of him that he said:

"If I had been present when the Almighty was making the universe I would have given him a few improving hints!"

There was an old man near where I ministered of whom it was said that he prayed, when the sparrows were eating his corn:

"God, thou carest even for the sparrows, and they are a great nuisance too!"

Are there any defects in the universe? We should be cautious before we make such a proposition. There are queer things in the universe. A great preacher, who was a great philosopher as well as being a great believer, and who recently died, used to say when he saw a creature like a centipede that there must have been humor in the Almighty when he created a creature like that. Who knows? I think perhaps God must have a great deal of fun out of creation were it not for the tragedy in human lives.

Metaphysical evil, is there such a thing? According to Genesis, in the beginning God created the heaven and earth, and the earth was without form, and void. That indicates some chaotic condition. And Herbert Spencer, who said of himself that if anybody was given the choice of reading his works or taking castor oil he would say, "Hand me that bottle!" Herbert Spencer says that progress goes from homogeneity to heterogeneity. I think myself the Lord takes his time. He did not make us perfect when he started us into being. If you trace yourself back you will be astonished how far back you go. It is quite uplifting to think of what a long ancestry we have. I am not in a position, and I have never yet met anyone who is in a position to categorically state that there is such a thing as metaphysical evil.

What you may consider as such may in the purpose and plan of God be part of a mighty plan. And it is wonderful how things we once thought useless and rubbish have been discovered to contain the potencies of incalculable blessings, so that many of our medicines now are got from what two centuries ago was thrown out as useless. I would humbly commend that thought to Dr. Edgar S. Brightman of Boston University.

Of course there are things that are not agreeable to our mind and vision; for instance, rain and a hail storm when I want sunshine. Have a little patience, and try and trust God!

Dr. James Stalker, my old teacher, in his church in Glasgow started his opening prayer always by giving thanks to God for something or other, just a sentence. One Sunday was a terrible day in Glasgow, sleety, cold, and raw, and his church officer wondered if the old man could really, honestly have anything to thank God for on such a day as that, and he hurried in to the opening prayer. He was amazed when he heard him say:

"Lord, we thank thee that the weather is not always so bad as this!"

I am going to leave this question of metaphysical evil. There is a lot written upon it which leaves it as I am doing pretty much where it was.

The sparrow that the Aberdeenshire farmer thought was a nuisance, of it our Saviour said:

"Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? So worthless are they that two are bought for a farthing, and five for two farthings, an extra one for nothing, and yet your heavenly Father careth for them! Are you not of more value than they?"

I think it would be a wise thing to withhold judgment. It may be that things that were in your eyes a nuisance may turn out to have been messengers of God and helps to heaven, and you will praise God for them afterward.

I do not know whether Paul ever thanked God for the thorn in the flesh; it was a perfect nuisance. Nobody knows what it was, but there was one thing he could do with it, he could evangelize it.

I am not making a categorical statement that the material world is perfect and everything in it is perfect. We may have speculations which are not theological dogma, and I have private speculations of my own. I have a great many of these in the back of my mind, and I would not mention them except in a company like this which will understand the difference between essentials and non-essentials. I have a speculation that there is a progress even in the physical universe, and that the progress is conditioned purposively by that glorious day of which God speaks in that mysterious passage in Romans, when the creature itself also shall be delivered from the bondage of corruption, and be itself liberated by God, and can participate in the glory of the manifested liberty of the children of God.

There is one thing I am going to do: I am going to wait to the end. I want to be there at the end, and I am sure of this, that in the end of the day the most determined critic of God's work will bow in reverent wonder and say:

"Thou art perfect in all thy ways, and holy in thy works each one!"

That is my faith.

MORAL EVIL

I am going to leave metaphysical evil, and am coming to deal with moral evil. That is where the shoe pinches! Moral evil, sin.

I do not know that I can say much that is enlightening upon it except that with which I began: The business of the church is abolition rather than explanation.

But where did it start?

I do not know.

Some say sin is really an indispensable condition of creaturehood, that limitation implies it, and particularly in the light of the doctrine of evolution that it may pass. That view is largely strengthened by the fact that the limitation of yesterday may be the fruition of tomorrow, and therefore evil may be but an undeveloped state of creaturehood working out toward a higher state. I think there is something in that. I think there is a condition which is immaturity rather than sin, and that you should make allowance for that.

A boy not accustomed to the decencies and courtesies of a home does not know how to handle a fork or knife that are given him; but be patient with the lad, he will get on!

There is such a thing as that, and some have gone so far, like Dr. Tennant of Cambridge who has written four or five books on the subject, as to suggest that as a theological dogma, an explanation of what we Christians call sin, it is an inheritance from the past which is being slowly worked out. Give it time, and if you go on it will vanish in a better day to come! I think there is something in that too.

I believe in heredity too, but that is no credit to me because I am compelled to. You would not have to go far to know where I was born. My speech betrays it.

A great many people object to heredity. Why should not we stand on our own feet, they ask, why should we be tied to the past? Now your first concern is not to start quarreling with things as they are, but to accept them. We are linked to the past. How far? And in how far is that linkage the cause or the occasion of what we call sin? We are fond of talking of ourselves as individuals with the freedom of our wills. I do that too, and in practice I am a greater free-willer than most men. In theory, however, I am a little more cautious. But this matter of heredity, what is it? I think it is a fact whose roots go back to the beginning of humanity, and if the theory of evolution be true, far lower than that. It has got good and bad in it. I am coming to the redemption before I stop.

This is the diagnosis of the disease I am at, and it is uninteresting, but it is essential. You do not want a doctor to deal with the surface of your skin when he should begin with the vital organs where the malady is seated.

I want you to notice that our Lord came into a damnable heredity. Did you ever read the genealogies at the beginning of Matthew and Luke? John Wesley when looking at these two genealogies could not reconcile them, and said:

"That is a sure proof to me that Luke and Matthew were not trying to palm off on us a forgery!"

The gospel does not care for contradictions of that kind. But did you ever look at the genealogy in Matthew? It startles my piety, the women are so unmentionable. A Presbyterian cleric would have great doubt in admitting them to church membership. Rahab and Ruth, who by Mosaic legislation could not have become a member of the congregation of Israel. Bath-sheba, with whom David played the fool. That heredity was what our blessed Redeemer assumed, never to lay aside. And if you propound heredity to the full extent I am not going to stop you. I put against that damnable heredity this glorious and heavenly fact that this Redeemer of whom we spoke took it upon him. He was born of a woman. The incarnation was a far more real thing than we imagine. The incarnation was not a theophany or appearance of God for a season to pass away: it was an act on the part of the divine for redemptive purposes, with everlasting presuppositions and consequences.

Some say sin is hereditary. Of course you can abuse that. There were people in the days of Jeremiah and Ezekiel who said, "The fathers have eaten sour grapes, and the children's teeth are set on edge." There is a character in Aristotle who says the same thing. After kicking his father he says:

"It runs in our family!"

That is the abuse of this terrible, tragic fact of original sin, as we call it.

Everything hereditary has been met to its full depth by the incarnation of him who took our real nature upon himself, so that the heredity of nature is met by the heredity of grace. We can say, "By heredity I am what I

am." That is true in a sense, but there is a greater truth, "By the grace of God I am what I am." Put that against it!

THE FULNESS OF REDEMPTION

The work Jesus Christ came to do was not to scratch the surface of humanity and tickle it into placidity. The work Jesus Christ came to do was a work that no one else but God could do to redeem mankind not partially, but perfectly.

I have no doubt you know all the theories as to the nature of evil, but I want specifically to bring the origin of it before you according to the New Testament.

Jeremiah was a wonderful and outspoken man, outspoken to God himself. If you have complaints, tell them to God frankly! He has heard them all long before you were born. Jeremiah in that great chapter about the potter and the clay has a wonderful sentence. If he had been before a Calvinistic synod Jeremiah might have got into difficulty not for speaking of God as a great fashioner and potter, but for saying:

"And the vessel that he made of clay was marred in the hand of the potter."

I think he might have been accused of Arminianism, and rightly so. The Bible does not belong to any sect.

You here come up against the mystery of things, the clay, the vessel marred in the hands of the potter. So we come to the question of evil, leaving the metaphysical question on one side and touching on the origin of evil.

Some say the devil, ambition, and other things explain its origin. It may be so. There are hints in Scripture which would suggest that it is so; that evil has an extra-human origin; that before mankind appeared there were beings in the universe who had raised their will in rebellion against the will of the Eternal. I say there are passages in Scripture which would suggest that. Whether you will give them the value of absolute truth, or religious value, or speculative consideration, that is a matter for yourself to decide. There are many things in the world which would lead one to believe there are forces of evil beyond humanity. That is a high subject, and a difficult and dangerous subject to enter upon.

A friend of mine became greatly interested in psychological research and spiritualism, and he stopped it because he came to the conclusion that there are really forces behind sin that are terrible, more than human. The danger of dabbling in that is that you do not know when to stop. Like a man going in the water. When he once goes beyond his depth he is in the grasp of circumstances stronger than himself. Therefore never put your foot so far forward but that you are able to draw it back safely!

Our fathers believed in the devil, they believed in his existence, they hated him mightily. Luther flung an inkbottle at him. That is the best way to meet him. That is the only way for a serious man to meet him. Begin to compromise with him, hold a conference with him, and the probability is, since he knows his business, that you will come out second best.

If there be extra-human powers of evil,—and the supposition, the "if," is not intended to suggest doubt in the mind if there be such powers,—then the Redeemer has met all the powers of hell. The prince of the world could find nothing in him. Christ made a spectacle of them all, triumphing over them openly.

In the redemption of Christ I am trying to give you some idea of the infinite extent of its fulness.

SIN IS PERSONAL

The next thing I come to is this: When you are dealing with the problem of sin I would advise you to leave the devil on one side for a moment; I would advise you to consider the problem of sin as a personal one,—MY sin. And you will never begin to appreciate the glory and efficacy of Jesus Christ as redeemer until you come to him as a poor stricken sinner, suffering from a disease and bearing a guilt which is irremovable unless he removes it.

It is not necessary that you should explain metaphysically how your sin arose. If you wait until you have explained that you will wait a long time. It is not necessary that you should be able to give a philosophy of the universe in which the problem or the fact of imperfection is clearly exhibited. But it is necessary that you should stand like one who stood in the Temple and then went down to his home justified, not able to lift your head but only to say, "Lord, be merciful to me, a sinner!" Are you willing to take that place? That is the last thing we will do, because we are decent fellows, and to come to Christ the redeemer as sinners means giving up all our pretensions, everything! That would blight our greatness.

And the worse you are, the better for you. That is a paradox, but it is true. Just as the Lord begins the beatitudes, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

When I was coming to America it was a shock to my British prejudice to be described as an alien. I was so shocked that I made up my mind I would become an American citizen as soon as possible. I did not want that terrible label, "alien." In order to get into America you must have a certain status and certain means, but the indispensable qualification for getting into the kingdom of heaven is that you have nothing, you are an absolute pauper.

This is the thing, if I had time, on which I should speak, at any rate with enthusiasm if not with enlightenment, this which we forget, namely, Christ's absolute sovereignty as redeemer. The essence of sin, when you come to its living marrow, is not so much ignorance. I think there is ignorance in every sin, I am willing to admit that. I think there is also crude imperfection. I think also there is that terrible drag of the past which is the occasion of sin. I am willing to admit all that, but the thing that makes sin sin is that it is a willing violation of law. We rebel against God, and the first thing that Christ the redeemer does and inevitably has to do if he is to do the work of redemption completely is to meet that terrible position in which you and I are, whether we admit it or not. The broken law. And redemption in the New Testament, not in one letter but in all the letters, has at any rate this, that Christ has redeemed us from the death penalty of a broken and violated holy law.

A disease? Yes, but I can name something deeper than disease, namely, disobedience. It is the direction of the will contrary to the will of God.

You cannot affect redemption by doing damage to God's holiness. This brings me to a deep subject, and I would like to deal with it more fully because it deserves it, but the time is getting short.

Say with St. Augustine that sin has depraved all our being,

(Please turn to page 184)

Anglicizing the original Greek word horizon,—and the horizon is not the end of everything, but rather the beginning of the unseen beyond,—Dr. Morgan teaches that the resurrection of our Lord is the unanswerable demonstration of his divine sonship

Horizoned the Son of God by the Resurrection

Rev. G. Campbell Morgan, D.D., London

Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead. Romans 7. 4.

THESE words constitute the second part of a double statement concerning one person. That person is indicated by a reference preceding the statement and by an explanation following it. The reference is in the beginning of verse 3, "concerning his Son." The explanation is contained in the closing part of verse 4, "even Jesus Christ our Lord." Between this reference and this explanation we find the twofold statement concerning the person:

"Born of the seed of David according to the flesh;

"Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead."

For purposes of illumination let us take from each of the two parts the words necessary to discover the simple contrast! Paul says concerning this person whom he first designates "Son of God" and finally refers to as "Jesus Christ our Lord" two things:

First, according to the flesh he was "born of the seed of David";

Secondly, according to the spirit he was "declared to be the Son of God with power . . . by the resurrection of the dead."

The first part of the apostolic declaration is simple, and needs neither argument nor explanation, "of the seed of David, according to the flesh." The second part of the declaration is sublime, and it was impossible—if I may thus interpret the method of the apostle,—for him to write the second part without some qualification. That qualification is found in the words, "according to the spirit of HOLINESS"; or even more accurately as I think, "according to a HOLY SPIRIT." The spirit of this person was holy.

All the values of this differentiation are discovered when we reach the 8th chapter of the epistle. Therein the apostle is careful to distinguish between flesh and spirit in every life. They were both present in the life of Jesus. His flesh was "born of the seed of David." His spirit must be described. It stands alone. There never was such another. It was a holy spirit, the spirit of holiness. In flesh he was absolutely of our humanity. In spirit also, and yet different. Numbered with transgressors, separated from sinners. In flesh, of our humanity. In spirit, essentially the same, but in character different,—holy.

The evidence of his being of the seed of David was abundant and convincing. The evidences of his being the Son of God were abundant but not convincing. The evidence did not convince because those who observed were incapable of judging, for they were spiritually blind. The men who looked at Jesus in the days of his flesh were quite capable of judging material things, fleshly things. They could trace genealogies and discover racial traits; "according to the flesh, born of the seed of David." According to the spirit, they said he was a gluttonous man and a wine-bibber, the friend of publicans and sinners. They did not know him. They could not be sure of him. The evidences of divine sonship were those of holiness. His thoughts, his words, his deeds were all of them the vehicles through which the essential and awful purity of God sounded and shone upon the ways of men. "When we shall see him there is no beauty that we should desire him." Not that he was devoid of beauty, but that men were so blind they could not see it. The evidences of fleshly relationship were abundant and convincing. The evidences of divine relationship were abundant but not convincing because men had lost their spiritual vision and were incapable of judgment.

How Declared?

How shall this man be proven the Son of God as well as son of man, seeing that the holiness of his spirit does not appeal to men? "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead." It is that declaration of the text which we are now to consider.

In order to do so, confining ourselves entirely to this half of the great statement concerning the person, we must carefully understand what this thing is that the apostle wrote. May I change the phrasing,—not that I can improve upon it, but that sometimes by a change of words we are introduced to the meaning which we miss by familiarity with the older formula?

"Who was MARKED OUT as the Son of God with power through the means of the resurrection of dead ones."

May I further change the text, this time not by translation, but by paraphrase?

"The resurrection of the dead set him with powerful effect upon the horizon as the Son of God."

I have dared to take a Greek word and anglicize it. What is this word "declared," "marked out"? It is the word from which we have derived our word horizon. What is the horizon? The boundary. What is a boundary? The end? By no means! It is the beginning. Standing on the land's last limit there stretches the sea with its movement and its rhythm, its music and its laughter. What beyond? The horizon, the boundary. Is that the end? That is the beginning. Everything between me and the horizon I can comprehend. The mystery begins where the horizon bounds

my vision. The limitation is the limitation of my vision, not of the essential fact.

According to flesh everyone can read the story, "born of the seed of David." According to the spirit, "HORIZONED as the Son of God by the resurrection of the dead." Resurrection demonstrated the essential truth concerning him. Apart from the resurrection he is "born of the seed of David": a great and gracious fact. That, however, is not all. That is not the final fact. If we make that the final fact our Christianity will be a diminishing quantity, losing all its essential virtue and all its victory, until presently we put him by the side of Confucius, Buddha, and the rest. There is something else. He is the Son of God according to the spirit of holiness; and he is demonstrated as such, horizoned as such, flaming out as the sun upon the horizon and rising to meridian glory by way of the resurrection.

That is the supreme value of the resurrection. The resurrection is the unanswerable demonstration of the profoundest fact concerning the Christ, that, namely, of his divine sonship.

In order to appreciation of this let us follow three lines of consideration: First, the truth that Jesus was the Son of God as apprehended before the resurrection; Secondly, the truth that Jesus was the Son of God as apprehended after the resurrection; Thirdly, the resurrection as the means of demonstration.

BEFORE THE RESURRECTION

First, the truth as apprehended before the resurrection.

I take up my New Testament and go through the gospel stories and find three titles of Jesus constantly recurring, "Son of man," "Son of God," and "The Son," without qualification. I have nothing to do with the title "Son of man." That puts him into immediate relationship with humanity. I take the title "Son of God."

It occurs in Matthew nine times, in Mark four times, in Luke six times, in John eleven times. In Matthew he is called the Son of God six times by men, three times by demons. Mark records two occasions when men so designated him, and two occasions when demons did so. Luke gives one occasion when a man called him that, and four when demons so named him, and one when an angel declared him to be the Son of God. I come to John, and I find six occasions when men referred to him as the Son of God, and five when he so named himself.

Take the other title, "The Son"! Matthew has the description "The Son" four times, Mark once, Luke three times, John 15 times. That phrase, according to the records, never fell from the lips of demon, or man, or angel. It is the peculiar phrase of Jesus.

Christ did claim for himself, by direct use of the title and by constant assumptions of commonplace speech, that he was the veritable Son of God. That fact was attested in supernatural way on two occasions: when heaven's silence was broken and the divine voice was heard, "This is my beloved Son, in whom I am well pleased,"—so at baptism; and "This is my beloved Son, in whom I am well pleased: hear ye him!"—so on the holy mount. The fact was witnessed by demons, as when one said to him, "I know thee who thou art, the holy one of God," and another, "Thou art the Son of God," and yet another, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, torment me not!" That fact was once confessed by a man amid the rocky fastnesses of Cæsarea Philippi, when answering the challenge of Christ himself he said:

"Thou art the Christ, the Son of the living God!"

That is a rapid survey of the days prior to resurrection. What shall we say of it? The fact of his divine sonship was breaking on the consciousness of men. It was only the flush of dawn upon the dark sky. Men did not know him as the Son of God. Peter confessed him as the Son of God, but immediately afterwards rebuked him, and by his rebuke demonstrated the fact that he had no full conception of the thing he had said. He lived amongst men, holy, undefiled, spotless, pure, the Son of God; and they were puzzled, they wondered, they did not fully comprehend.

AFTER THE RESURRECTION

The New Testament in the remaining part of it reveals how the truth of the divine sonship was apprehended after the resurrection. All the thought of the other writings of the New Testament is saturated with the conception of the divine sonship of Jesus. It was the central conviction concerning him. It was the constant reason of loyalty to him. It was the persistent burden of testimony concerning him. Two quotations are sufficient:

"Who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist";

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who, being the effulgence of his glory and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins sat down on the right hand of the majesty on high."

Before the resurrection gleams were upon the sky. To repeat my own figure of speech, the flush of the dawn was upon the sky, but it was twilight. They were not sure. On this other side of the resurrection the sun is in the heavens shining in full glory. Christ is horizoned as the Son of God with power by the resurrection of the dead.

The resurrection was the vindication of every claim he made; the demonstration of his sonship; the revelation of his holiness.

THE FINAL DEMONSTRATION

The final demonstration is not yet. "Horizoned as the Son of God, marked out as the Son of God, with power . . . by the resurrection of the dead." The final demonstration will never be until the advent, when not only the firstfruits but all the company are with him.

"Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light!
'Tis finished, all is finished,
Their fight with death and sin!
Fling open wide the golden gates
And let the victors in!

"What rush of Hallelujahs
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!

(Please turn to page 184)

How seldom we think and speak of heaven! Here is a moving meditation which enraptures the reader's mind and heart with beatific vision

The Lost Chord

Rev. James I. Vance, D.D., Nashville, Tennessee

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth! Revelation 19.6.

THIS sermon was suggested while attending one night in Nashville a concert given by the Cleveland Symphony Orchestra. The technique of that famous group of musical artists seemed well nigh perfect. We sat there deeply moved by what we heard, and when an interlude made conversation possible we began talking to one another about the great reservoir of music lying back in nature which the musicians were not creating, but merely reproducing and sounding in our ears. Then someone spoke of "The Lost Chord."

The lines of "The Lost Chord" were written by Miss Adelaide Anne Procter, an English lady who published two volumes of verses. It was one stroke of genius. Among many who have set her lines to music was Sir Arthur Sullivan, the composer of "Pinafore," and "The Pirates of Penzance," and the oratorio of "The Prodigal Son," and a number of other popular productions. Sir Arthur wrote his "Lost Chord" at midnight while waiting by the bedside of his dying brother. As he sat there through the lonely vigil life seemed to him like a chord of music struck on the great organ of time by the hand of the master musician, and he found himself, as the loved spirit of his brother drifted away into the silence, pouring forth his longing in the lines which Miss Procter had written.

"Seated one day at the organ
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys.

"I did not know what I was playing
Or what I was dreaming then,
But I struck one chord of music
Like the sound of a great Amen.

"It flooded the crimson twilight
Like the close of an angel's psalm,
And it lay on my fevered spirit
With a touch of infinite calm.

"It quieted pain and sorrow,
Like love overcoming strife:
It seemed the harmonious echo
From our discordant life.

"It linked all perplexèd meanings
Into one perfect peace,
And trembled away into silence
As if it were loath to cease.

"I have sought, but I seek it vainly,
That one lost chord divine
Which came from the soul of the organ
And entered into mine.

"It may be that death's bright angel
Will speak in that chord again,—
It may be that only in heaven
I shall hear that great Amen!"

Heaven is harmony. Heaven is the glory of measureless melody.

Some of the glory of heaven's harmony is music. That is what my text is saying.

John is trying to describe the indescribable. He dips his pen in the "voice of a great multitude" until all tongues die down into silence, unable to tell the story. He then dips his pen in the "voice of many waters" until all rivers and seas run dry, unable to utter the melody. Then he dips his pen in the "voice of mighty thunderings" until they too grow dim, powerless to express the harmonies which sweep from world to world and climb from sun to sun and soar from star to star, all saying:

"Hallelujah, for the Lord God omnipotent reigneth!"

And of all this matchless melody we hear but little. The greatest oratorios are powerless to reproduce it because our ears of flesh are bound. But some day the flesh will be torn off, and we shall listen to the full harmonies of heaven and join with the angels in their hallelujahs.

Some of the glory of heaven's harmony is scenery. Harmony can enter the soul through the eye as well as the ear, but the eye too is clothed with flesh, and we can see only a few sights God has for us to see in his great spiritual world. Some day the bandages will be torn from our eyes, and we shall gaze upon the sights of heaven, and be satisfied.

Some of the glory of heaven's harmony is thought, as well as sight and sound. But thought too is limited. Brain fag and blood clots slow down our mental processes. Some day these handicaps will be thrown off, and we shall think God's thoughts after him.

Some of the glory of heaven's harmony is power. It is the music of frictionless might. Here strength is limited, and power is broken, but there we shall "paint for an age at a sitting, and never grow tired at all." Heaven's rest will not be the collapse of strength: it will be strength that never grows weary, and feet that never tire.

Some of the glory of heaven's harmony is faith. Here faith is imperfect and is dimmed with doubt. Again and again we must say, "Lord, I believe: help thou mine unbelief!" But there the clouds will clear, the mists will lift, and we shall see him face to face and know as we are known.

Some of the glory of heaven's harmony is peace. Here peace is only a lull in the tempest, a hush in the storm, but there peace will be deep, eternal, unbroken. It will be the peace of God that passeth all understanding. It will be the peace of him who says, "Peace I leave with you, my peace I give unto you!"

Some of the glory of heaven's harmony is love. Here love is imperfect. It is blemished with hate and fear. There hate will be slain and love will be perfect, because perfect love casteth out fear.

And all of these things of which I have been speaking are just the names which we give to some of the chords that are sounding out from that great reservoir of harmony which we call heaven, and the Lost Chord is just your highest thought, your loftiest aspiration, your sublimest mood, your holiest moment, your most unselfish deed, your glimpse of Paradise, your bit of heaven.

* * *

Your Lost Chord is your religion. It is a seraphic incident when your frail bark drifts so close to the isles of the blest that you can hear the music. There you are sure, absolutely sure of God; surer of God than you are of yourself, and you wonder you were ever afraid. Where the Lost Chord is sounding you are at your best, you are what God always meant you to be, you are what you were when he thought of you first, your highest up toward heaven.

Such a moment is for us all, no matter how poor we may be, how limited in our experience, how far we may have wandered into the far country. For every life now and then there comes a great moment when the Lost Chord sounds and God is on the key.

Yet even in that moment of exalted privilege we are satisfied that the possibilities of great living are not exhausted, because the Lost Chord is just one chord. God has more for us than we have ever claimed, more for us than we have ever dreamed. Man is ever becoming. Now are we the sons of God, and it doth not yet appear what we shall be!

The Lost Chord is the prophet's song. And all of this is just a certificate of the reality of the spiritual lying back of the sensual. Every bit of music that trembles down out of the blue and lingers long enough in the heavens for listening souls to catch the music chants hope and courage to tired feet.

We wonder how the Lost Chord gets on the key. It is a bit of heaven overflowing earth. It is a bar of celestial music that somehow or other has wandered on to the earthly keyboard. It is a strain of the infinite on the wires of the finite. We wonder how it comes. It seems a mystery.

* * *

Sometimes it comes to us in our moments of daring, as it came to Simon Peter there on the lake when he walked on the water. Out there on the wind-swept, mist-covered sea he saw a ghostly figure and cried:

"Who art thou?"

The answer said: "It is I!"

Then the Lost Chord began to play in the man's soul and he cried:

"Lord, if it be thou bid me come unto thee!"

Christ said, "Come!" and Peter actually climbed down from the deck of that fishing smack and walked on the water to go to Jesus!

Sometimes it comes in our seasons of exalted privilege, as it came to Peter, James, and John on the Mount of Transfiguration. They saw Christ transfigured before them, and the Lost Chord began to play in their souls. The veil parted, and they saw the dead come back. They saw Moses and Elias talking with Jesus, and they cried:

"Lord, this is heaven enough! Let us stay here and build three houses, one for thee, one for Moses, and one for Elias! Let our rapture be our heaven!"

Sometimes it comes in our seasons of vision, of exalted discovery, as it came to Peter again when he saw that Jesus was God. He had thought he was just a great prophet, but one day Christ said to them, "Whom do men say that I am?" and Peter's soul, always so quickly responsive, caught at once the music of the Lost Chord. Climbing a bit higher he looked over and saw God in Jesus, and said:

"Thou art the Christ, the Son of the living God!"

Sometimes it comes in our moments of musing, as it came to Nathanael under the fig tree.

Sometimes it comes in periods of loneliness or exile, as it came to John on Patmos. When he was in the spirit on the Lord's day the Lost Chord began to play for him, and he saw heaven.

Sometimes it comes in the face of a friend, as it came to Zaccheus that day Christ dined with him. As Jesus talked he heard the music of the Lost Chord and saw in himself the better man he might be, and the next day Jericho's crook tax-gatherer had become its great benefactor.

Sometimes it comes as it came to Paul on the way to Damascus, when the light shone and the music sounded in his soul and a voice said, "I am Jesus whom thou persecutest," and Paul went on to a great apostleship.

* * *

But however it comes, and wherever, it makes a difference. It changes everything.

It floods "the crimson twilight like the close of an angel's psalm." We see the beauty of the world, and hear the music of the spheres, and sense the glory of God, and begin to do the things that make life great.

It quiets "pain and sorrow, like love overcoming strife." Problems puzzle us no longer, providence baffles us no longer. It is as though all the discords of life had blended into one great harmony, and we are ready for whatever God has for us. We fight him no more, we lay down our arms against him and say, "Lord, thy will be done!" We are with Jesus that day on the streets of Jerusalem and cry:

"Father, glorify thy name!"

Then it ceases. Sometimes it goes suddenly, so suddenly we wonder whether it might not have been an illusion. Sometimes it goes slowly. It trembles "away into silence as though it were loath to cease." But however it may go it leaves us lonely, and it leaves us longing. Sometimes I think half of life is made up of a longing for something we have lost,—a lost peace, a lost ideal, a lost friend, a lost ambition, a lost hope, a lost love, a lost chord.

And so we seek for the Lost Chord, but we seek it vainly. God does not repeat himself. The mill wheel does not turn with the water that is past. Life cannot be sustained on spent raptures. So we seek vainly. And yet are not some of our experiences here on earth good enough to be repeated even in that glory land, sweet enough, free enough of the stain of sin? Surely some of the songs we sing here we shall be privileged to sing again! "Jesus, lover of my soul," "O could I speak the matchless worth," "O love that wilt not let me go," surely they are good enough for heaven, for a heavenly encore, and so maybe there we shall meet and greet again some of the things that have made life sweet and seraphic here. If not, then perhaps "death's bright angel will speak in that chord again."

Why not? What a wonderful thing death is! We think of death as terrible, but we mistake death. Death is triumphant. For the Christian, death is glorious.

What an hour it is there on the borderland where that veil which half reveals and half conceals the eternal has become so diaphanous that the soul seems to see through! Into the dying face there comes a bit of heaven. The eyes light up, and the voice soon to be stilled speaks of a presence. So "it may be that death's bright angel will speak in that chord again." And if not, surely in heaven we shall hear that great Amen. We shall hear not only the Lost Chord, for that is just a bit of heaven: there we shall have it all, we shall hear the full harmonies. We shall hear not only the voice of a great multitude and the voice of many waters and the voice of mighty thunderings, but we shall hear the voices of the angelic hosts, we shall hear the voices of those who have washed their robes and made them white in the blood of the Lamb, and the voices of every creature that can silence a discord and sound a harmony, and the voices of the morning stars, all singing:

"Hallelujah, for the Lord God omnipotent reigneth!"

Amen.

The action of those who attend church only at Christmas and Easter is traced to selfishness and unfairness: selfishness in appropriating benefits of the church without helping to support it, unfairness toward the culture of the soul by reason of seeking carnal enjoyment on Sunday.

The New C-E Society

WARD W. ADAIR, NEW YORK

NOT that we have the slightest notion of attempting to improve upon or offer a substitute for the highly useful organization founded by Father Endeavor Clark in the days when he saw his vision in Portland, Maine. Auspiciously launched and happily named, this society has grown and flourished beyond the fondest dreams of its founder. The good the Christian Endeavor movement has done is so far beyond computation that it will be necessary for us to wait for the fuller revelation before we can form any adequate idea.

It is upon a later C-E Society that the present writer would comment, the Christmas-Easter contingent which condescends to darken the door of the Lord's house twice a year. Even then they assure you, lest there should be any possibility of misunderstanding, that they are "coming to hear the music." Of course, we knew beforehand that they would not make such an intellectual compromise as to come for the purpose of hearing a sermon, however sorely needed.

The Christmas-Easter Society has a somewhat vague idea that all sermons are unconscionably dull and long. Not that they are such conservers of time in life's other relations. They can sit with lachrymals in spate through three hours of melodrama, and long for more. They have countless afternoons and evenings for the bridge table, which, contrary to the popular notion, is not such a developer of intellect as to cause any particular jealousy among the non-participants. They have endless hours for golf, and are seldom in a hurry to get home. The truth of the matter is that it is not so much the length of the sermon as it is a disinclination toward all spiritual culture that bothers our critical friends.

* * *

By no stretch of the imagination can the Christmas-Easter Society be regarded as supporters of the cause of religion. Twice a year at church is hardly impressive enough as an attendance record to excite a suspicion of loyalty. No, they are really the onlookers who do not wish you to mistake them for the "fanatics" who stand squarely under the cause of religion in their respective communities. They pride themselves on their perfect poise in matters of this sort, and in their attendance upon the means of grace they live strictly up to the apostolic admonition, "Let your moderation be known unto all men!" The esthetic side of church life, such as an exceptional musical program, rouses them from their lethargy for an hour on the sabbath twice a year, but they quickly lapse back into a religious coma and show no signs of life again for months.

Meanwhile they are not at all bashful about calmly appropriating the incidental benefits of religion. They have shown no desire to establish churchless communities, but on the contrary have given evidence of a preference for places of residence hard by the synagogue. The children are dispatched to Sunday school and are financial backers of that honored institution to the extent of a nickel apiece each and every week. No questions are asked as to who gives the time and effort for the spiritual culture of the babes, for who would not count it a sufficient reward in itself to have charge of such cherubs for an hour on Sunday? Thus the progeny are temporarily rescued from paganism, and a vast sense of virtue exudes from the fond parents when they see them safely on the highway, bound for the headquarters of religious instruction.

"Oh yes, of course we send our children to Sunday school!"

What would happen to that useful institution if everybody took only that degree of interest in it is not a pleasant theme for contemplation.

A ministerial neighbor of the writer was called upon by the clerk of his Consistory with the request for a list of his regular members. Being endowed with a sense of humor, the clergyman responded that the list, if furnished, would be an imposing one, and that he would hardly know whom to exclude.

"When you speak of regular members of our congregation," he explained to the clerk, "you include a small army that never fails to appear on Christmas and Easter. Their regularity is remarkable, but their infrequency is equally so."

* * *

The special services of Christmas and Easter are always unusually long on account of the elaborate programs of music that are rendered. The minister and choir leader are frequently on the verge of despair when they think of all that they wish to present and the short time they have for doing it. With a haughty disregard for this unavoidable condition the C-E contingent invariably seizes upon either or both of these services as admirable occasions for the christening of infants. The rights of the people who have come to enjoy the service, unrelieved by any form of side show, are determinedly ignored. The outsiders insist that they positively cannot arrange the matter at any other time. The pastor pleads that the christening could be arranged in the afternoon, and that he would be glad to serve them then, but the suggestion falls on deaf ears. Only the morning service, if you please, and then only as one of the headline attractions of the main event.

Accordingly, the defeated minister wearily announces, at a certain point in the program, "The sacrament of infant baptism will now be administered." There ensues a dramatic pause, and finally up the aisle comes a herd of these unknowns with their own or borrowed babes for the gala event. Perish the thought that an inclination toward publicity should have anything to do with this theatrical proceeding! Heaven forefend that the exhibition should be staged in order that the congregation might have a good look at the twice-a-year contingent! Such a conclusion is unthinkable. The truth of the matter is that they were simply compelled by circumstances to lug this unfortunate feature into an overcrowded program because the other fifty Sundays in the year were not convenient for them.

It happens not infrequently around the Easter season that the gude wife of a two-timer becomes the joyous recipient of a new chapeau, or forsooth, a new tan coat trimmed with synthetic fur. Now, just where will these articles of finery receive the complete and undivided attention they deserve? The street is filled with a moving throng, with many things to distract their attention. The house of God, on the other hand, is a place where people sit for some time, and if one is well placed toward the front she is continuously in the line of vision. In fact, they can't miss her. Once these matters are carefully thought through the modern American woman is likely to feel a vast spiritual urge toward the kirk. It is a bit of concession thus to retain God on the calling list, but the end appears to justify the means.

* * *

We cannot blame the twice-a-year Christians for declining to live in a city without a church. That would be "the city of dreadful night" with a vengeance! Say what you will about the church, she is the preserving salt of the community, the one institution, however imperfect in her methods, that is forever calling us back to our best, as did the collection of precious stones which the artist kept to recall him to his sense of color. The church is particularly the guardian of those vital truths that need constant and persistent re-emphasis to keep a community toned up to a decent idealism.

Nor are the two-timers altogether oblivious to the influence of the church upon practical matters such as real estate values. A recently founded community met a minority opposition when it was proposed to build a church. The woman who spoke for the minority said:

"Don't let's bring any church here to spoil our good times! Let's keep our Sundays entirely for recreation and entertainment!"

A shrewd real estate agent listened, with a twinkle in his eye, and when she had finished he called attention to the fact that the absence of a church would hinder the progress of the community and act detrimentally upon real estate values. The minority instantly melted into thin air, for real estate came within the scope of their comprehension, and they fully understood the language.

* * *

Most of the customs and institutions that are cherished by Americans are either the direct results of religion or the by-products of it.

Take it in the realm of community ethics! Where do we get our standards of right and wrong? Is it not a fact that these standards are directly traceable to the teachings of the church? It is quite impossible to divorce ethics and religion. Right theories of moral conduct were born and have been nurtured in the atmosphere of religion. They are all directly traceable to the unparalleled moral code that was given on Sinai and amplified later by the interpretations of Jesus. We are glad to have these reliable standards of right and wrong, but why do certain people calmly appropriate the standards and ungratefully ignore their source?

The institution of the home is directly traceable to religion. "He setteth the solitary in families." "For this cause shall a man leave his father and his mother, and cleave unto his wife." The blessings and duties and advantages of home life are countless. The dream of every young man, the fond hope of every young woman, if they are of the right sort, is the possession one day of a little home, however humble. Both the institution and the order of the home are the direct products of the church. Nearly every new home is founded by the authority of the church through the office of a Christian minister or priest, who unites the husband and wife in the marriage bond.

Years ago James Russell Lowell was invited to address the Free Thinkers' Convention. In his reply, declining the invitation, he said:

"When you can show me a place ten miles square where religion is unknown where it is safe to bring up a family I will consider accepting your invitation."

We appreciate and cherish the blessings and associations of home, but when we utilize these sacred things for selfish enjoyment and haughtily despise the institution that founded the home we reveal a type of ingratitude that is altogether deplorable.

Take our system of education! It is interesting to note how enlightenment follows the entrance of religion. In the mission fields it is first a mission, then a school, and then a college. Darkness and ignorance and superstition lurk where God and Christ are not known, but they flee at the divine approach, and the light of day breaks in. Education and religion are historic friends. They travel hand in hand. The love of knowledge is most commendable, but the quest should not stop short of the discovery of the dependence of education upon religion, and the debt which the higher knowledge owes to Christianity.

The excuses given for failure to rally to the support of the church are generally lame and insufficient. They can be quite completely summed up in the single word selfishness.

If the contention of the onlookers is true that the church is not worth supporting, then it should be an easy matter for them to build a better institution for human welfare to which they might with real enthusiasm give their moral and financial backing. If the Bible is an outworn volume which has lost its message to humanity it should not be beyond the ability of its erudite critics to write a better book, the message of which would thrill and stimulate the souls of men. This would be a noteworthy piece of constructive effort, and would be an honest attempt to set the world forward in its quest of the higher inspiration. But as long as they fail to improve upon the church or its textbook they cannot discharge their obligation by declining to align themselves with the best institution in the community for its moral and spiritual betterment. There is no evasion that can justify their attitude, no criticism that can relieve them from the responsibility to stand with their fellow citizens in the support of the church.

Let us ponder for a moment another of the causes—we could not properly call it a contributing cause,—for the infrequent appearance of our friends!

The writer greeted one of his neighbors who happens to be the wife of a well-to-do attorney, and remarked that it would be a pleasure to see her at church as a regular attendant. With charming frankness she replied:

"If I were to accept your invitation the next thing you would be looking for would be a contribution."

The workers in the Every Member Canvass always know what to expect when they call on a member of the New C-E Society. The rubber-stamp response is:

"No, we won't need any envelopes. We will contribute when we are there."

They are as good as their word. They contribute both at Christmas and Easter, and the thing runs into money, sometimes as high as twenty-five cents per person from both members of the household.

If we all financed the church on that basis it is easy to forecast its fate in any community. Thank heaven, there are some who have interest enough to contribute even when they are not in position to attend!

The writer happened to pick up a magazine published by one of the great railroad brotherhoods, in which was a striking cartoon. An engineer who was a paying member of the brotherhood was pictured carrying on his back a huge fellow who was labeled "Non-member." The title of the cartoon was "The Passenger." The railroad brotherhoods are open-shop organizations, and they do not as a rule solicit members. Their requirements for admission are rather strict, and include a probationary term of railroad service covering at least one year. Their appeal, therefore, must not be confused with the coercive methods sometimes in vogue in labor unions. Nevertheless it is evident that the creator of the cartoon realized the injustice of outsiders sharing in those benefits which the members of the brotherhood had worked hard to secure, and for the securing of which they had paid substantial dues into the general treasury.

All similes limp, but while the circumstances differ there is certainly an application in this cartoon to the outsider who is also a church beneficiary. Even though this latter citizen cannot bring himself to subscribe to the simple belief of the church, he cannot honorably escape from his financial obligation as long as he benefits by the presence of the church in the community. He cannot take something of value which the church has to give and allow his own stinginess to influence him in denying a share in the church's support.

* * *

The personal liberty of the individual is his constitutional right in a free land. It is his privilege to accept religion or reject it. That is entirely a matter of his own conscience. The thing this article calls in question is the bald appropriation of benefits and blessings for which others fight and suffer. There can be no question that we even have men living under the Stars and Stripes today who curse that emblem in their hearts, and who if they dared would drag it from every flagstaff where it is unfurled. Practically every phase of our modern life is honeycombed with utilitarians, people who want all the privileges without paying any portion of the price. The church as well as every other organization has this element to reckon with.

It simmers down to a question of fairness. Selfishness is the primeval curse. We get so accustomed to appropriating everything within reach that we can hardly be blamed at times for forgetting to ask how these benefits were made available to us. A little candid heart-searching as to the motivating forces of life would probably lead to a readjustment of many of our relationships. Certain it is that fair-minded men and women who would sit down in their homes and calmly discuss for an evening the benefits offered to the community by the presence of the church would never thereafter conceive of their obligation to this admirable institution as something that could be discharged by two uninterested visits a year.

The laws of our country set aside one day primarily for the purpose of divine worship and meditation. What constitutes a fair division of Sunday? The writer is no sabbatarian with legalistic demands as to how every moment of the day shall be spent, and he concedes to his fellow men the same rights that he cherishes for himself. If my neighbor desires to enjoy a game of golf on Sunday afternoon, or wishes to take a ride in his automobile, or attend the motion pictures, that is strictly his own business. There is nothing in the New Testament that specifically forbids the use of a portion of Sunday for recreation, and it is altogether probable that under certain conditions such a use of a portion of Sunday afternoon may be not only of physical but of spiritual benefit. The thing that galls the habitual churchgoer is to note the unqualified selfishness of certain outsiders who are not willing to go to church in the morning and devote themselves to recreation in the afternoon, but who must ruthlessly steal the whole day not once in a while, but as a regular habit.

There will come a time to most of us when the opportunities for spiritual contemplation will be all too short. The sands of time will be sinking, the brink of eternity will be near. Physical strength will be failing, and physical sight will be growing dim. It will be quite impossible for us to crowd into those precious and fleeting moments the spiritual culture that needs a lifetime of careful nurturing. The man whose innate selfishness spurs him on to steal, for his own carnal enjoyment, time which in all fairness belongs to the culture of his soul is likely one day to reap a harvest of barren regret.

THE GOSPEL OF THE SON OF GOD: STUDIES IN MARK

International Sunday School Lessons

April 2, 1933

Jesus Ministering to Jews and Gentiles

Mark 7. Lesson portion—7. 24-37

Today's lesson is intended to promote world friendship: a desirable topic to bring before young people. A child knows no racial prejudices until he learns them from grown-ups.

RELIEVING A FOREIGN GIRL, 7. 24-30

This incident is notable in several respects. Lay Matthew's account, 15. 21-28, alongside Mark's account to get the full story!

It is the only recorded instance when our Lord went into Gentile or pagan territory. It followed the carping criticism of the Jerusalem scribes and Pharisees, (7. 1-23,), whose further antagonism at the moment our Lord may have wished to avoid by leaving the country. Also he may have desired privacy and rest from the crowds.

Next to our Lord the leading character is a mother in agony about her little daughter. This woman was a Greek by culture, a Phœnician by political connection, a Canaanite by race, a heathen by religion. A strange mixture!

Her daughter was cruelly harassed by a foul demon. It was this alien girl's horrible trouble that drove her mother to our Lord.

A praying, persistent mother.

Picture an Oriental woman in deep distress, wailing and screaming as they do to this day,—and they keep it up! Four times our Lord "answered," according to Matthew.

First she appeals to him as son of David. But a non-Jew had no claim on him on that ground, and his answer is silence.

The disciples would have him grant her request and get rid of her. But his mission up to Calvary was to Israel.

Did she understand, so that now she prostrates herself and pleads her need, —"Sir, help me!"? His answer to that is still the exclusiveness of Jewish privilege.

And now we have something unique in Scripture. Rebuffed by his silence and his apparent unwillingness, she takes his own words and turns them back upon him in tactful, almost playful, repartee. "She catches him with his own words," says Luther. Yes, she and her daughter are only Gentile doggies, but the domestic pets do get some privileges! To which pathetic appeal our Lord makes joyful answer, commending her great faith which has survived and surmounted all his testing, —faith that existed outside the covenant of Israel!—and granting her petition.

Be careful not to create a false impression of our Lord! His difficulties were real, arising from his dispensational mission to Israel. He did not invent excuses as a test of the woman's faith and pertinacity. He was not unsympathetic. He never spoke severely except to hypocrites.

Cultivate persistence in breaking through hindrances that keep from Christ!

How many children are blessed by the prevailing prayer of their parents!

Faith may be found in unexpected places.

As a lesson in world friendship we see here a stage in breaking down the age-long barriers of prejudice and hostility that separated Jews from non-Jews. Our Lord still recognized the special claims of the Chosen People, but he "domesticated the Gentile world" by his figure of household doggies, upon which the mother won her case. Those "far off" are now made nigh to God and to one another by the blood of Christ.

ANOTHER FOREIGNER CURED, 7, 31-37

Here is a man suffering from a double disability whose friends bring him to our Lord for healing. Our Lord apparently wished to avoid notoriety and took him aside from the crowd.

His methods were never quite the same with any two persons. We do not know the significance of his actions here. Contrast them with the absent treatment he gave the Syrophœnician child above!

Why did he look up to heaven? Why did he sigh (groan)?

The people must have regarded it as a specially difficult case, for they were astonished super-exceedingly and remarked how well, how successfully, our Lord did things.

Golden Memory Text—Other sheep I have which are not of this fold. Them also must I bring, and they shall hear my voice: and there shall be one fold and one shepherd. John 10. 16.

April 9, 1933

Jesus Requires Confession and Loyalty

Mark 8. 27-38

It is near the close of the Galilean ministry, within six months of the cross. Just what does our Lord's popularity mean? What impressions has he made? What do people think of him?

The lesson begins a new section in our Lord's career. First he elicits a confession of his Messiahship from the XII, 27-29; then for the first time recorded he predicts his own death and resurrection, 30-33; and further reveals some conditions of discipleship, 34-38. In all this our Lord takes the initiative, as if he was interpreting his career and surveying his future up to his second coming in glory, 38.

Does it matter what one believes concerning Jesus of Nazareth? 27-29.

It mattered to the people. They held varied opinions, all wrong, but all putting him on high level as to character and work. The impression made by our Lord was complex, inclusive of many diverse traits, for no one prophet was quite like him, yet each was suggested by something in common with him.

It mattered to Peter and the apostles. They had been with him over two years, and knew him better than any one else. They had sacrificed all for him. "Whom say YE that I am?" Peter voices their unanimous opinion in the conviction, "Thou art the Christ." Their whole value in Christ's cause depended upon this belief. Our Lord accepted the declaration, but gives a new and true conception of the Messiah.

It matters to you and me and all the world, for denial of Jesus' Messiahship and deity is a lie, 1 John 2, 22, 23, while acceptance thereof is life through his name, John 20. 31.

Every one who comes into contact with Christ must face this question. Any estimate short of the full truth means loss of blessing and power in our lives. The world needs outspoken Christians who can give clear testimony to Christ out of firm convictions.

What kind of a Messiah was Jesus? 30-33.

The Jews expected a political Messiah who should restore the kingdom of Israel in glory. So now our Lord restrains their testimony because the people are not ready for it, and begins a

new line in his teaching, though he was really only recalling ancient prophecies: he tells in plain words of a suffering Messiah, of his own impending death, to be followed by resurrection.

Was it impulsiveness, or presumption, or disbelief, or loyalty, or jealousy for the Master, that led Peter to seize hold of him and rebuke him for this pessimistic talk? How could his work be accomplished if he was crucified? Our Lord revealed the secret plainly in his reply: Peter was looking at things in man's way, not God's: as if he could install the kingdom without taking the way of the cross.

What conditions did Christ set for his followers? 34-38.

Speaking now to the crowd our Lord gives two conditions of discipleship.

First, self-denial: complete self-renunciation, ceasing to think of oneself, one's interests, desires and aims, and recognizing the absolute claim of Jesus to all one is and has. Christ substituted for self.

Second, cross-bearing. To those who listened to Christ, taking up one's cross meant carrying it on the way to crucifixion. For us this heroism is no more, but discipleship still means readiness to sacrifice and to suffer.

These conditions are not futile. All down the centuries there have been loyal followers of Christ whose spirit has been one of glad self-sacrifice in his name. What manner of disciple are you?

Golden Memory Text—Whosoever will come after me let him deny himself, and take up his cross, and follow me! Mark 8. 34.

April 16, 1933

Jesus Transfigured

Mark 9. 2-29

On the mount, the excellent glory, 2-8.

We must read the accounts in Matthew (17. 1-8) and Luke (9. 28-36), also 2 Peter 1. 16-18, in order to get all we may know of this momentous experience of our Lord. The story is familiar, and its lessons are enduring.

What his baptism was to our Lord on entering upon his ministry his transfiguration was to this concluding part of it. It meant divine assurance and encouragement.

Taking Peter, James and John into the privacy and isolation of a high mountain, our Lord was metamorphosed. What happened? Something beyond human language to describe. Matthew says, "His face did shine as the sun, and his garments became white as the light." Mark, "His raiment became shining, exceeding white as snow, so as no fuller on earth can white them." Luke, "The fashion of his countenance was altered, and his raiment was white and glistening." Not only was his human body changed into a glorious appearance, but even the clothes he wore were changed.

Then Elijah and Moses step out of the unseen world, also in glorified fashion but recognizable, conscious, conversing with Jesus. Death had not destroyed their individuality, nor their interest in human affairs. Luke says the subject of their talk was our Lord's death. From this mountain they could see Mount Calvary. This would give new meaning to the cross, and make our Lord's previous announcement easier for the disciples to understand.

Matthew says a "bright cloud" overshadowed them. Was it the shekinah, the manifestation of God's presence met with frequently in the Old Testament? From the cloud issued the voice of the Father, the same voice as spoke at our Lord's baptism, and again when Greeks sought to see him (John 12. 20-30). That voice, says Dr. F. B. Meyer, lifted the old dispensation from its hinges, and bade men hear his Son. Moses, representative of the law, and Elijah of the prophets, give way to Jesus only, as type and prophecy give way to fulfillment.

If we heed the Father we must hear the Son!

In the plain, a demonized lad, 14-29.

We cannot live on the mountain top, as Peter proposed. We must return to our everyday life and responsibilities in the valley. But what a condition our Lord found,—discussion between the disciples and the scribes, impotence to heal a most trying case of demon-possession, dumb, deaf and unclean, for lack of faith and prayer! What a contrast between the heavenly glory and companionship above and the human unbelief and need below!

It evoked three notable remarks from our Lord.

First "O unbelieving generation! Till when shall I be with you? Till when shall I bear with you?" (19). It was not language of rebuke, but of his own pity. Unbelief on all sides! "How long shall I be able to bear your burdens?" What burdens even children have!

A moment later, quoting the plea just uttered by the distracted father and placing the responsibility of faith upon him. " 'If thou canst,'—all things can be to him who is believing!" (23). The practical omnipotence of faith,—is there any limit to our Lord's "all things"? The father had a measure of faith,—that is why he brought the boy to be healed. But he felt its meagerness in the presence of Christ,—"Help me though I do not believe enough!"

Thirdly, as the secret of the disciples' failure, "This kind can come out by nothing but prayer," (29). Faith and prayer, therefore,—the prayer of faith, prayer as the activity of faith,—are the conditions of successful Christian service. They tap the divine resources. If we fail in life and service there is a reason. Our Lord can point it out, and prescribe the remedy.

Men have never lost faith in Lord Jesus himself. He never disappoints those who appeal to him.

Golden Memory Text—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1. 14.

April 23, 1933

Jesus Rebukes Self-Seeking

Mark 9. 33-43

The lesson consists mostly of our Lord's own words. Notice what place and significance his "name" has: four times, 37, 38, 39, 41!

Our Lord and his disciples are now in Galilee for the last time.

Christlike greatness, 33-37.

They come to Capernaum. When they reached home our Lord asked them what they had been discussing on the road. It was, who among them was the greatest.

Our Lord had just forewarned them again of his death, 31. Being human, the question of precedence among themselves after their leader was gone would inevitably arise in their minds. Or perhaps they were discussing their own present respective merits and precedence.

Note his method with them!

First he tells of the double gateway to true greatness: willingness to be last of all and servant of all. Un-self-seeking and service. It was a reversal of the prevailing social customs of the Orient. There the greatest man is the one who has highest rank and most servants to serve him.

Next, taking one of the children who always seemed to be near him, he used him as an object lesson of humility and service as unto himself and God the Father. What would be the condition of children the world around if our Lord had not shown their true value and character! Would that we regarded them with his love and appreciation!

Christlike tolerance, 38-41.

At this point John interrupted our Lord. Perhaps his conscience reminded him that he had offended against what our Lord was just saying about receiving IN HIS NAME; for had he not stopped a person whose identity is not disclosed, who worked miracles IN HIS NAME? And

why? "Because he followeth not US," he does not belong to our crowd. John did not propose to see persons not of their circle exercising apostolic power IN HIS NAME.

Our Lord rebuked this spirit as wrong. His principle seems to be to recognize and allow all service not against Christ if it receives divine approval. One who acts IN HIS NAME, though not of our fellowship, is on our side.

There is no conflict between verse 40 and Matthew 12. 30, "He that is not with ME is against ME." The latter deals with one's individual, inner relation to Christ himself. We must be exclusive in our loyalty to him. Our text, however, speaks of following US, or with us: which is quite different. We must be loyal to Christ without being narrow and partizan.

John's spirit is the mother of selfish sectarian jealousy and exclusiveness. We so easily set up ourselves as the standard of Christian creed and practice, and have no use for those who are not of our party. We need the spirit of Christlike toleration and brotherhood.

It would clear the air if we always laid our motives and plans before our Lord as John did.

"Because ye belong to Christ," 41. What a motto for believers! What care we ought therefore to observe in all our life and conduct! What restraints! What Christlike activities!

Causes of stumbling condemned, 42-50.

Resuming his discourse (37) after John's interruption our Lord warns against various causes of stumbling in spiritual and moral matters. The point of his remarks is condensed in the aphorism that closes verse 50.

Golden Memory Text—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law! Romans 13. 10.

April 30, 1933

Jesus Sets New Standards of Living

Mark 10. 13-27

CHILDLIKE QUALITIES, 13-16

It has been pointed out that ancient literatures and pagan religions know almost nothing of children. Christianity, on the other hand, is preëminently the religion of the child. Think what Christ has done for the child!

The kernel of our Lord's teaching in this passage is in the words, "Of such is the kingdom of God," the kingdom of God belongs to children. That is, of such as have childlike trustfulness, and lack of self-consciousness, and dependence of spirit, and teachableness. Such qualities are necessary before any one can "receive" or "enter" the kingdom of God. A child is starting a new life. A person needs a new standard of values when he starts the kingdom life. It was a new revelation!

It follows that children should not be forbidden from coming to Christ. Coming to him means loving him and obeying him in so far as they understand his will. Men forbid them when they doubt their understanding of Christ. It means coming to Christ himself: not to Sunday school or church, not the acceptance of a creed.

Every believer in Christ should eagerly bring his children to him when they are little.

Have you ever visited your scholars in their homes? Have you ever had them in your home? Has your home a definite Christian atmosphere?

SACRIFICIAL DISCIPLESHIP, 17-27

Was this young man of exceptional character representative of a class among the Jews? Have we young men like him in America today, with youth, wealth, position, high moral character, lovableness,—yet not fully satisfied? Scrupulous in conduct, but something still lacking?

This is one of the sad stories in the Gospels. Read the parallel accounts in Matthew 19. 16-26 and Luke 18. 18-27! Mark says Lord Jesus fell in love with him. Not having gained eternal life by the only way he knew he asked Lord Jesus the all-important question. He receives a definite answer, but rejects the terms in sorrow (or vexation?): a case of eternal life sought and missed!

"What shall I do?" The necessity of full surrender, 17-22.

He had the eagerness of youth, for he came running.

He had humility, for though he was a ruler he kneeled respectfully before this new teacher.

He was courteous in his address: "Good Master."

He was discerning in his quest,—eternal life.

He had lived clean.

He was sincere, but he came to Jesus with an imperfect idea as to who he was. Before answering his question, therefore, our Lord clears that point by a challenge which implies that the ruler should acknowledge that if he is good he is God.

Then our Lord meets him on his own ground and sends him to the law. He does not rebuke him, but tests him with the second table of the Ten Commandments. The ruler thinks he has kept the commandments all his life, yet he is conscious there is something lacking. This Lord Jesus points out in verse 21, the key verse: renunciation—"Sell whatsoever thou hast"; benevolence—"give to the poor"; with promise of something better—"treasure in heaven"; then discipleship—"come back, take up the cross, follow me" as the new center of his life. It was the call to Simon Peter and the rest, 28. Our Lord did not want his wealth: he wanted HIM.

The test showed that he lacked the spirit of sacrifice, of consecration. He was not ready to pay the price, to yield his all. Poverty was not the one thing lacking, but mastership of his wealth. Poverty has no more merit in itself than plenty, but the money test is one of the surest and most searching tests of the genuineness of a man's religion, be the sum large or small.

This is the end of the incident. Was it the end of the young man's relation to Christ, or did he ever come back?

"Who then can be saved?" The difficulty of full surrender and the power of God, 23-27.

The young man's refusal moved our Lord to comment upon the difficulty of full surrender in the case of the rich.

His words awakened amazement, doubtless because the Jews had always understood that prosperity was a token of God's favor, and would be every man's lot in Messiah's kingdom: so if the rich, moral, cultured ruler of the synagogue had a hard time entering the kingdom, what chance would the poor have?

Must we give up all for Christ? What would he put his finger on if he was talking to you? The command to "sell all" is not a universal rule of Christian discipleship. Lord Jesus did not require it of Mary and Martha, or of Zaccheus, or others. But in the ruler's case it proved a vital test. And complete surrender of all to Christ is the one thing lacking in many lives.

Seven centuries ago this story gripped the heart of another lovable young man in Assisi in Italy. He followed Christ's words literally, assumed the vow of poverty, and is known today as St. Francis.

Golden Memory Text—As ye would that men should do to you, do ye also to them likewise! Luke 6. 31.

The Sunday school lesson was from 2 Kings 22, and read:

"Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem."

On telling about the lesson to his mother, Paul, aged four, said:

"The lesson was about a good rain, and there was a little boy named Josiah, and it began to rain when he was eight and when he was thirty-one it was still drizzlin'."

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton, *Gorham, Maine*

Can and Should We Love All Men, Even Our Enemies?

Matthew 5. 43-48. April 2, 1933

We are all looking forward to the not far-off time when, as we hear the songs on the radio, we shall see immediately before our eyes the faces of the singers as they sing. And when we speak with dear ones over the telephone we shall see the smiles on their faces, and lifelike all the features so dear to us.

Jesus is the "express image" of the Father. "He that hath seen me hath seen the Father also." Then let us through the divine Word look to Jesus and see how he lived and loved!

* * *

That great scientist and college professor Henry Drummond said:

"Love has nine ingredients: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, gentleness, sincerity. Think of looking through a spectrum like that and bearing ill-will and hatred!"

It can't be done. Yet—

Ask me not, child, what is love:
Ask what is good of God above;
Ask of the great sun what is light,
The moon that melts the darkness of the night;
Ask of sin what may be forgiven;
Ask what is happiness in heaven;
Ask of the thief on Calvary,—
Ask of the One who died for me!

* * *

We are told that in the Boer War there were many instances in which the Boers took to their homes wounded and fugitive English soldiers, fed them, clothed them, nursed them to health.

This is but one proof among many that Christ's high code is not beyond man's reach.

Sir Walter Scott wrote:

"The race of mankind would perish did they cease to aid one another. . . . No one who has the power of granting aid can refuse it without guilt."

We cannot exist without mutual help, and if ye love only them which love you, what reward have ye? Do not even the publicans so? God looks for a more generous love from his children.

* * *

L—et us do good unto all!

O—f him that hopes to be forgiven it is indispensably necessary that he forgive, yes, even his enemies.—Samuel Johnson.

V—erily, verily, let us love one another with a love that cannot be content while even our enemies are cold, or hungry, or thirsty!

E—agerness to love and serve God is to turn away from personal wrongs and forget them.

What Deciding for Christ Means

Matthew 16. 24, 25. April 9, 1933

"Why do you want to join the church?" asked a pastor of a New England boy just entering his teens.

"I want to show that I have accepted Christ."

"Do you feel that you are saved?"

"Yes, sir."

"Who saved you?"

"It is the work of Jesus Christ and myself."

"Yourself! What was your share in the work of your salvation?"

"I decided, and Jesus Christ did the rest."

* * *

"Decision will enable us to escape the necessity of spending the last half of our lives fighting the influence of the first half." Therefore

Shun delays! They feed remorse.
Take thy time while time is lent thee:
Creeping snails have weakest force:
Fly the fault, lest thou repent thee!
Good is best when earnest wrought:
Lingering labors come to naught!

* * *

On the summit of a hill in a central state is a courthouse so situated that the raindrops that fall on one side of the roof descend into Lake Erie and pass through the St. Lawrence River into the Atlantic Ocean. Drops falling on the other side trickle down from rivulet to river until they reach the Ohio and Mississippi and enter the Gulf of Mexico. A faint breath of wind determines the destination of these raindrops for three thousand miles.

Sometimes human destinies are changed for all time and eternity by a single act.—Anon.

* * *

Deciding for Christ means

D—etermination to serve him;
E—arnestness;
C—onstancy;
I —will be always ready to give a reason for the hope that is in me;
D—oing unto others as I would be done by;
I —will put first the kingdom of God and his righteousness;
N—o to the tempter, Yes to God;
G—iving of my material possessions to the cause of Christ.

If a Man Die Shall He Live Again?

John 14. 1-14. April 16, 1933 (Easter Sunday)

Because of the mystery that surrounds death many fear it.

In a Sunday school class there was a little lad whose mother greatly feared death. After listening to his teacher, a woman of rare ability and consecration, explain the meaning of the Easter lesson he ran home, rushed into his mother's room, and cried out:

"Mother, Mother, you needn't be afraid to die, 'cause Jesus went through the grave and left a light behind him!"

The words so gripped the mother that soon she lost all fear of death.

What we call death is but a passageway from one room to another in our Father's house. In every room through which Jesus has passed he left a light shining.

* * *

Notice that ship tied up to the dock? The men have put its cargo on board. Steam is up. The captain gives the order, the ropes are loosened, the ship is free and soon out at sea. She was made to lie at dock only long enough to take her cargo on board.

So for a time the soul is tied up in the body at the dock of this world while her cargo of knowledge and experience and wisdom and character is taken on board. Then comes the blessed harbinger death, and loosens the ropes of the earth-bound soul, which goes to its maker. That is all!

* * *

When that great and able statesman, Rufus Choate, took ship for Europe in search of health, a friend, hoping to encourage him, said:

"You'll be back here a year hence!"

To which Mr. Choate replied:

"Sir, I shall be here a hundred years hence, and a thousand years hence, for 'he that liveth and believeth in me shall never die.' "

The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of matter, and the crash of worlds.

* * *

Sir William Bragg, making his first address as president of the British Association for the Advancement of Science, flatly told his distinguished audience that man has a soul, contradicting the gist of the address of the president of the previous year.

"Science," Sir William said, "is not setting out to destroy the soul, but to keep body and soul together."

Problems about Prayer

Matthew 6. 5-13; Mark 11. 20-26. April 23, 1933

Two Christian men were separated by oceans and continents. One wrote the other:

"I work at one end and you at the other end of the base of an isosceles triangle, and the only fellowship we can have together is along the two equal sides which meet at the throne of grace. Communications along the base by letter or telegraph are slower than the communion which goes up the two sides."

Is there a problem about prayer when "two or three" take a like attitude?

* * *

After little Willie had asked God to bless everybody in his home, calling them by name, he looked up to his mother and asked:

"Mother, do you pray?"

"No."

"Does papa pray?"

"No."

"Why don't you and papa pray?"

"Oh, we've gotten out of the spirit of it."

"Well, mamma, maybe God will hear my prayer! But don't you think you and papa are expecting too much of a little fellow like me? Do you believe God wants me to do all the praying for this whole family? Seems to me you and papa might help me a little!"

This verbal arrow lodged in the mother's heart. A few months after the family altar was set up in that home by a converted father and mother.

Such home problems are not unusual. Would that they all were solved thus happily!

* * *

Some make a problem about prayer by dwelling upon the mystery of prayer. Of such we ask, Isn't matter a mystery? Isn't force a mystery? Isn't gravitation a mystery?

Who can explain these things?

Who knows whether the change that takes place in our coffee as we drop lumps of sugar into it is mechanical or chemical? We do know the coffee is sweetened. We also know that when we drop prayer, through the medium of divine grace, into the lives of others a transformation takes place. Why not be as reasonable and practical in our prayers as we are over our coffee cups? It would solve this supposed problem of prayer.

* * *

One has suggested how to have no problems.

Reverently
For his kingdom and will
Dependently on his supplies
Pray in a forgiving spirit
Asking help in temptations
For deliverance from the tempter
Trusting his power.

Stories Jesus Told

Matthew 21. 28-32; 22. 1-10. April 30, 1933

We read that when Daniel Webster was a young student he rather disparaged the parables of our Lord in conversation with an aged minister. The minister suggested that he write one or two of his own. He tried it, then restudied Christ's parables, and decided that no merely human teacher could produce these gems of teaching.

Never man spake like this man! John 7. 42.

* * *

A Christian woman after making a study of the parables wrote:

"I had always heard the ministers saying these things, but never till I studied the parables for myself did I realize that these teachings were not just things the preachers told us, but were actually true, the teachings of God himself."

"I have given them the words which thou gavest me!" John 17. 8.

* * *

The story of the Prodigal Son revealing God's attitude toward repentant sinners is our Lord's greatest parable.

Next comes the Good Samaritan, with its teachings of active benevolence to our neighbor.

The Ten Virgins, teaching that spiritual life cannot be borrowed.

The Unmerciful Debtor. God has forgiven us. We ought to forgive one another.

The Sower. Division of hearers into classes.

The Mustard Seed. Spread of the kingdom.

The Lost Sheep. God is always seeking the lost.

The Talents. Use of advantages.

The Householder. Watchfulness.

The Two Sons. Is it better to say No to God, then change one's mind, or Yes and not keep our promise to him?

* * *

S—tories (Jesus') include 35 parables, 38 parable-similes, and 22 parabolic sayings;

T—hey appeal to our sense of right and wrong;

O—ne thing is put beside another to emphasize their resemblance and to convey religious teachings;

R—evealing, though sometimes subtly, how they might come true;

I—t was the custom of teachers at that time to speak in parables, but the rabbinic parables suffer in comparison with those our Lord used;

E—xperiences that came to the people at that time were the basis of his parables;

S—implicity and directness are characteristics.

SELECTED THOUGHTS
FOR THE QUIET HOUR

SATURDAY, APRIL 1st. *Every day will I bless thee, and I will praise thy name for ever and ever! Psalm 145. 2.*

Religion is not to be occasional but continuous. In the daytime our faith is to shine as the sun, in the night time it is to fill the darkness with stars.—Joseph Parker.

SUNDAY, 2nd. *Christ is all, and in all. Colossians 3. 11.*

Today people are trying to construct a Christianity that leaves Jesus out, or that does not give him any great place, and often these people make a beautiful thing of it. But that kind of religion is like a cut flower. It does not last more than a day or two. There is never any root to these Christianities. Our Christianity has lived because it has gathered around the Lord Jesus Christ: not looking back or forward to Jesus, but looking up to him as Lord.—James Moffatt.

MONDAY, 3rd. *Let integrity and uprightness preserve me, for I wait on thee! Psalm 25. 21.*

Was he facing some great problem of life? Or was some duty devolving upon him for which he felt inadequate? Or was he in the midst of what appeared to be an overwhelming temptation? We do not know. But in all such circumstances —and they all come sooner or later to every one,—it is a prayer we need to offer.

TUESDAY, 4th. *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil: for God was with him. Acts 10. 38.*

Why have we taken our religious life so much away from the fields on which Christ expended his?—George Adam Smith.

WEDNESDAY, 5th. *Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice! Psalm 141. 2.*

Prayer is heartsease to a good Christian; and when we have prayed we should look up, as those who through grace have found it so.—Matthew Henry.

THURSDAY, 6th. *Jesus said unto him, If thou canst believe, all things are possible to him that believeth! Mark 9. 23.*

You do not test the resources of God till you try the impossible.—F. B. Meyer.

FRIDAY, 7th. *The meek will he guide in judgment, and the meek will he teach his way. Psalm 25. 9.*

I believe that when a man or woman has reached the point of meekness, of absolute desire to know the will of God, then in his judgment he will choose the right.—W. H. P. Faunce.

SATURDAY, 8th. *That Christ may dwell in your hearts by faith. Ephesians 3. 17.*

This is what the world needs more than anything else. Not better technique, not more dollars,—you can't calculate in cash the cost of the salvation of a soul,—nor even more missionaries, but more of God himself in man.—Donald Frazer.

PALM SUNDAY, 9th. *And he taught them saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves! Mark 11. 17.*

A general survey leads one to affirm that for some strange reason, after all these years, our Lord's temple is still polluted. "Ye have made it a den of thieves." Ye have made it a bone of contention. Ye have made it a center of religious entertainment. Ye have made it a place of chit-chat and gossip. "My house shall be called . . . the house of prayer." Let any assembly dare accept the challenge and see what omnipotence will accomplish!—A. W. Roffe.

MONDAY, 10th. *Wherefore God also hath highly exalted him, and given him a name which is above every name. Philippians 2. 9.*

For Jesus Christ gathers up into himself all the truth and all the beauty and all the satisfaction that your heart has for so long been seeking in vain. He is the Father's Pearl of Great Price.—Alexander Whyte.

TUESDAY, 11th. *Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work! 2 Thessalonians 2. 17.*

"Stablish you." What a blessed sound the words give as we look upon an ever-changing world in which nothing seems fixed, and then look upon ourselves in our unstable and unsettled ways of thinking and living! To be "stablished" so that circumstances and conditions cannot twist us about in faith and conduct and devotion, that is an assurance of God's defence and comfort.—Floyd W. Tomkins.

WEDNESDAY, 12th. *Praying always with all prayer and supplication, and watching thereunto with all perseverance and supplication for all saints. Ephesians 6. 18.*

And in truth the secret of peace is a continual returning to the mercy-seat and there plighting troth anew. For, as the Puritan divine has it, "the perseverance of the saints is made up of ever new beginnings."—David Smith.

THURSDAY, 13th. *To him that knoweth to do good and doeth it not it is sin. James 4. 17.*

Transgression must not be limited to outward violations of God's law. It includes all those inner activities of the soul which are opposed to the mind and character of God.—Evan H. Hopkins.

GOOD FRIDAY, 14th. *Sin shall not have dominion over you. Romans 6. 14.*

The cross of Christ has completely changed the believer's relation to sin. Christ's death, which has separated the believer from the consequences of sin as a transgression, has also separated him from the authority of sin as a master. It has set him free. It is the believer's privilege to see that because he is identified with Christ in that death he is also delivered from sin as a ruling principle. Its power is broken. He is in that sense "free from sin." The cross is the sufficient cause of this deliverance.—Evan H. Hopkins.

SATURDAY, 15th. *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thessalonians 4. 14.*

A man goes to bed willingly and cheerfully, because he knows he shall rise again the next morning and be renewed in his strength. Confidence in the resurrection would make us go to the grave as cheerfully as we go to our beds. It would make us die more comfortably and sleep more quietly in the bosom of the Lord than we rest in our own beds.—Thomas Manton.

EASTER SUNDAY, 16th. *Now is Christ risen from the dead! 1 Corinthians 15. 20.*

Christ is risen! Death is conquered!
Tell it far and wide!
Sing aloud till all creation
Knows the crucified!
Sing aloud the Easter message!
Live the message, too!
By his grace let Easter triumph
Show itself in you!
—Dorothy Dix Porges.

MONDAY, 17th. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure. 1 John 3. 2, 3.*

When Jesus died our hope began. When he arose it was confirmed. When he ascended it was assured. But when he comes again it will be fully realized!—Charles H. Spurgeon.

TUESDAY, 18th. *What man is he that liveth and shall not see death? Psalm 89. 48.*

Under the prospect of the greatest of all farewells God has been pleased to make the world more kindly. Death has touched all relationships and hallowed them. It is the source and the spring of more than half life's gladness. In a father's care, in a mother's love, in the devotion of husband and wife, and in the bond of friendship there is a sweet solicitude, a depth, a grasp, a hunger, that the world would never have dreamed of but for death.—G. H. Morrison.

WEDNESDAY, 19th. *Pray without ceasing! 1 Thessalonians 5. 17.*

Good prayers never come weeping home. I am sure I shall receive either what I ask, or what I should ask.—Joseph Hall.

THURSDAY, 20th. *And Abram said, Lord God, what wilt thou give me? Genesis 15. 2.*

The Hebrew word for "Lord" is Adonai, Master. Two principles inhere in the relation of master and servant: the master's right to implicit obedience (Luke 6. 46), and the servant's right to direction in service (Acts 9. 6).—C. I. Scofield.

FRIDAY, 21st. *Be of good cheer! I have overcome the world. John 16:33.*

In spite of everything, how radiant was his outlook! How sanguine his expectation! How invincible his hope! How dauntless his courage! How inextinguishable his faith!—J. Stuart Holden.

SATURDAY, 22nd. *The heavens declare the glory of God, and the firmament showeth his handiwork. Psalm 19. 1.*

You may calculate the star's return, and to the day and hour and minute it will be there. This is the fidelity of God.—F. W. Robertson.

SUNDAY, 23rd. *I have set watchmen upon thy walls, O Jerusalem, which shall*

never hold their peace day nor night! Isaiah 62. 6.

Yet there must be a limit even to a watchman's silence. The lifting of a finger may be enough in some instances, or the holding forth of an appointed signal. In other cases there must be a loud crying out, so that men may know that danger is imminent. The circumstances of each case will determine the watchman's duty. The unfaithful watchman is a murderer. Woe to the world when the watchmen are asleep or are selfishly silent!—Joseph Parker.

MONDAY, 24th. *It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning. Lamentations 3. 22, 23.*

With the new mercies every morning comes the call for new faith to apprehend them. On this principle alone can the soul be always strong, always ready, that it be also always trusting, always with faith in active exercise. Faith expects the morning meal and finds it; looks for the noontide repast and is not disappointed; awaits the supper at eventide, and sits down in divine company to enjoy it.—Hubert Brooke.

TUESDAY, 25th. *He that is not with me is against me, and he that gathereth not with me scattereth abroad. Matthew 12. 30.*

What you do all the time, and in every department of your life, will either have the effect of furthering or hindering the extension of the territory over which Jesus is king.—G. Campbell Morgan.

WEDNESDAY, 26th. *If ye shall ask anything in my name I will do it! John 14. 14.*

Not only does God bestow at our cry, but he acts. Not only does our praying evoke his bounty; it sets in motion his omnipotence. Wherefore, as we enter into the secret chamber of prayer nothing will so stir us into mighty intercession, nothing will so soon make us master-pleaders with God for a lost world, as to whisper to our own soul again and again this wonderful truth: "While I am praying God is really DOING that which I am asking!"

THURSDAY, 27th. *And he ordained twelve that they should be with him, and that he might send them forth to preach and to have power. Mark 3. 14, 15.*

Some one wrote congratulating the Rev. Archibald Brown upon his devoted and successful work for Christ, and asked the secret of it.

"The answer is simple," said he. "Fifty years ago Archibald Brown was joined up to the main, and the tap has been running ever since."

Let us open our inner being to God's Holy Spirit!

FRIDAY, 28th. *They were counted worthy to suffer. Acts 5. 41.*

Be of good cheer, dear sufferer! Thou art lighting lamps along a dark road for which many others will thank God.—F. B. Meyer.

SATURDAY, 29th. *When the tempter came to him, he said, If thou be the Son of God. . . . Matthew 4. 3.*

Oh, these belittling "Ifs" of the tempter! "If thou art the Son of God! If thou wert converted! If the dead rise not!" How did Jesus meet them? How did Jesus meet every temptation which sought to belittle and impoverish his life? He faced every temptation and vanquished it. Nay, he laid hold of every temptation, and he robbed it of its spoil, and he added the strength of the temptation to his own spiritual resources.—J. H. Jowett.

SUNDAY, 30th. *Preach the Word! Be instant in season, out of season! 2 Timothy 4. 2.*

Settle yourself that no sermon is worth much in which the Lord is not the principal speaker. There may be poetry, refinement, historic truth, moral force, pathos, and all the charms of rhetoric; but all will be lost, for the purpose of preaching, if the Word of the Lord is not the staple of the discourse.—John Hay.

BIBLE NOTES FOR DAILY DEVOTIONS

Ex-President W. Douglas MacKenzie, D.D., *Hartford, Conn.*

THE GOSPEL ACCORDING TO JOHN

Saturday, 1st. John 5. 10-16.

1. It is John's habit to speak of "the Jews" when he means not the people as a whole, but the priests and rulers. It is an unfortunate fact that, mainly from the habit referred to, the idea has spread that we must hold all members of the Jewish nation as equally responsible for the rejection and crucifixion of Christ. That is an untrue and a cruel conclusion. It has undoubtedly contributed to the embittering of that anti-Semitism which is due largely to other than religious causes.

We modern Christians must make it clear that we separate ourselves from that unholy spirit of hatred, and that we understand the real meaning of John's reference when he says that "the Jews" began at this time to "persecute Jesus" (16).

2. The fact is, it was the official class who assumed that attitude of hostility to Jesus. The Gospels all make it clear that the mass of the people spontaneously admired and welcomed Jesus, and that it was the influence of their accepted leaders which led them at last, in a spasm of disappointment, to acquiesce in his execution. Let us remember that all officials, even in modern churches and church institutions, are apt instinctively to defend the status quo, and especially to fight any new leader of public opinion or of evangelism who arises and seems to lower their prestige or criticize their methods!

3. These authorities were defenders of their petty rules about sabbath observance. They were not overjoyed at this man's marvelous recovery of health. They were only angry that he "broke the sabbath" by carrying his little pallet as he moved about. But Jesus sought him out and warned him against resuming the sin that had brought on his trouble. Healing of the soul was more vital than healing of the body. Was he not the true and faithful shepherd there, to seek out that one soul and lead him to repentance and faith?

We beseech thee, O Lord Christ, that all leaders of thy church may be so moved by thy love and Spirit that no selfish pride shall make them false to their holy trust! Amen.

Sunday, 2nd. John 5. 17-19.

1. These rulers, both scribes and priests, were hot with anger when they found, as no doubt they had suspected, that it was Jesus who had not only healed the paralytic but told him to carry away his bed. Both of "these things" were in their eyes disgraceful breaches of the sabbath law; and they themselves as official guardians of all the prescriptions of the law must take steps to get rid of any man who presumed thus flagrantly to order men's lives in defiance of those rules. As occurred so often in the course of his ministry, the opponents of Jesus were at this time apparently indifferent to the moral significance of the healing act itself. Their minds were closed to the marvelous good which had come to an afflicted fellow creature. They were simply enraged officials.

2. We are not told how or when they came into personal contact with Jesus. Perhaps the healed man led them to where Jesus had suddenly found and warned him in the Temple. He, poor fellow, could have no idea that he was getting his benefactor into trouble. These men were his religious authorities, and it would be natural in his eyes that they should wish to see the man who had wrought this great wonder. But the rulers did find and accuse Jesus of sacrilege.

3. His astounding answer (17) was different from that recorded on similar occasions in the other Gospels (see Mark 3. 4; Matthew 12. 6). Here he assumes a divine authority (as in Mark 2. 28). "God does not keep the sabbath, but works on and on. He is my Father, and I am simply acting like him when I go on with my work on the sabbath."

Can we wonder that being blind to the moral quality of his spirit they were horrified at this claim of a unique relationship to the eternal and holy One, and at this parallel between his conduct and the conduct of God? Do we really know this authority and power of Christ over us?

O thou who art the Son of God, bring us through our faith in thee into the fellowship of thy Father and our Father! Amen.

Monday, 3rd. John 5. 20-23.

1. In the discussion which begins with the solemn "Verily, verily" of verse 19 and continues through verse 30 some scholars hold that we have a mingling of the actual words of Jesus (19, 20, 24, 25, 30) with comments of explanation by the author of this Gospel. The discussion takes us into deep mysteries of the relation between God and Christ. For Jesus that relation was best expressed by the words father and son, but he used them to lead up to ideas which are far above the relationship of earthly fathers and sons.

2. First of all, there is here affirmed a unity of being which far transcends our powers to grasp, although centuries of discussion have been spent upon it. Dr. Macgregor puts it well when he summarizes the teaching of this Gospel by saying that the relationship of Father and Son is "a unity of nature whereby the one is immanent in the other," "a common activity whereby the Father acts through the Son and shares his functions with him," "a dependence of the Son upon the Father wherein he fulfils the Father's commands." In a word, Jesus Christ was conscious of being one with God, of sharing the divine life in the fullest manner conceivable.

3. And yet in his life on earth the Son is living in the closest possible dependence upon the Father. The eternal relationship is made like unto the relationship of created and finite man, yet without sin. There is here nothing but perfect knowledge of the Father's will, perfect love for him, perfect obedience, perfect fulfillment of the Father's purpose with mankind through his Son.

Lift our hearts, O Lord, to the levels of perfect trust, perfect love and perfect obedience through union with thine own eternal self! Amen.

Tuesday, 4th. John 5. 24-30.

1. The evangelist (not Jesus himself), having in the preceding three verses made his own comments on the equal honor which must be given to the Son as to the Father, goes on to quote some more words of Jesus. Each solemn statement is begun with the words "Verily, verily, I say unto you." These accusers have been passing judgment upon him. They have been acting upon their official authority. They will live and let live so long as loyal Jews will only accept their ruling and obey the law as they interpret and as they intend to enforce it. They have really implied all this in their attempts at a dignified official dealing with this man who has been defying the authority of the law even in the Temple itself.

2. Over against their pretensions sounds forth this voice of one who speaks as the Son of God. He actually speaks as if it is they who are on trial! At present he can give them no further or higher proof of his authority than just the word he speaks, which is from "Him who sent me." If they will put themselves into another attitude they will find themselves, when he speaks to them, listening to "the voice of the Son of God." There is a warning note in the confidence with which he says that some day the dead will awake at his voice.

3. We must remember that "the dead" in verse 25 may mean the people who are spiritually dead even when physically alive. We may well ask ourselves whether the voice of Christ has reached us and given us eternal life, even now, under these skies, amid these rushing years of an earthly career. For his voice is the force that gives eternal life.

Eternal Father, grant unto us and to an ever-growing multitude to hear and obey even now the voice of Christ in thy word and in our hearts! In his name. Amen.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Wednesday, 5th. John 5. 31-36.

1. Think of the complete oneness which is described in verse 30 and which gives rise to the argument of the following paragraph! The question is one of perennial vital importance, namely, What will convince men of the truth of Christianity? Whether in Jerusalem or Ephesus or New York the principle of the discovery of truth is the same. That principle is wrapped up with the personality of Jesus, and it may be put in this way: Do you recognize that the ultimate truth by which man is to be saved is not to be found in legislation, or in abstract theories whether of philosophy or theology? Do you recognize that ultimate truth being in the eternal God himself, he has revealed it so far as that is possible in the personality of his Son? If you appreciate him you are possessed of that truth which is life eternal.

2. This is gloriously expressed in what we call the consciousness of Jesus. He is so identified in his will, in the springs of his life, with the will of God that his words and acts are direct reflections of that eternal will. If a man looks upon his conduct he is looking upon acts of God (36). If a man listens to his words he hears the voice of God. Do they not see that his healing of that sick man is an act of God? Do they not see its beauty, its truth, its love? There can be no conceivable better evidence of his being the revelation of the Father than just the quality of his will.

3. But the flesh is weak, and God is always lovingly condescending to man's moral inability to see the truth even when it stands in a living person before him. So Jesus can appeal to a witness who stands nearer to their ordinary standards of judgment. There is John the Baptist, that "burning and shining light" whom for a while they all admired. Why have they ignored his testimony to the authority of Jesus? It looks as if no conceivable evidence would break down their innate hostility to the divine truth.

We beseech thee, who art the Lord and Saviour of us all, to forgive our blindness, to change our stubborn wills, that we may know and love thee! Amen.

Thursday, 6th. John 5. 37, 38.

1. There was one divine gift possessed by the Jews which ought to have given them complete understanding of God's will as manifest in Jesus. The Father had given to them long ago those sacred prophetic scriptures which they both reverence and misuse. They do read them, but do not hear the real voice of God in them. They seek through them to win eternal life, but alas! it is by scrupulous attention to the mere letter, to the outward form and pre-

scription, and not by welcoming the inward spirit and meaning, that they hope to gain that prize. In those sacred writings the Father had long ago borne witness to him whom they are hating and rejecting. If they reject him it is a proof that they have never really heard the divine voice in the scriptures.

2. When this Gospel was written it had become evident that the Old Testament writings were to take a new place in the life of the world. Hitherto regarded as the peculiar possession of only one small nation, they had suddenly become supremely valuable for all men. The Jews had been unable to penetrate the real meaning of that wondrous national glory. The forward look, the Messianic hope had always been misunderstood by them. They could not put together its various aspects so as to leap for joy when he appeared who gathered all those aspects into his own person and character. Therefore "they received him not."

3. But now the young church of Christ was devouring those old nationalist writings as a world possession. They seemed to see references to Jesus Christ everywhere in the Old Testament. Our modern scholars search these scriptures and report how wondrously in partial ways the ancient prophets caught glimpses of the glory which at last shone forth in Jesus, Messiah of Israel, Son of God, Lord and Saviour of mankind.

We praise thee, O God, who hast in thy Son spoken the words of life to all men!

Friday, 7th. John 5. 39-42.

1. The Lord is presented here as if he were dealing with the scholars and rulers after they had finally rejected him. It is as if there was already manifest in their attitude toward him a certain stubborn hostility which made all his appeals seem like arrows hitting on a rock. The words of verse 40, "Ye will not come to me that ye may have life," recall the deep pathos of the great address to Jerusalem at the end of his ministry as recorded in Matthew 23. 37: "How often would I have gathered your children (to myself), and you were unwilling!" So here we must always carry in our minds the picture of One who sees the facts implying guilt and yet is moved with sorrow as he speaks.

2. These leaders of religious learning were always busy with the holy scriptures. One of their sayings was, "He who has acquired the words of the Law has acquired eternal life." By acquiring they did not mean primarily receiving the spirit into one's heart, but learning the letter of a vast legislation and applying it to external conduct. This was too often a merely superstitious attitude; although there were of course many truly devout souls who searched the scriptures in the right way. But they were not the murderers of Jesus.

3. The Scriptures "bear witness concerning me" (39). The coming of the true Christ in the person of Jesus did actually throw light back upon the whole Old Testament story. Believers in Christ have come to see how gloriously the inspired movements of thought and visions of hope in the Old Testament story were fulfilled in the person and work, the grace and spirit of our Lord Jesus Christ.

Help us, O Lord, to find thee still speaking to us in the holy Scriptures! Amen.

Saturday, 8th. John 5. 43-47.

1. The approval of our fellow men can be either a holy and pure and happy experience, or it can corrupt our affections and debase our spirit. That is the perennial problem which our Lord himself is facing in this situation. It is his mission to win the approval of men, even of these rulers of the Jews. In fact, he blames them for not acknowledging him and his teaching and not appreciating the spirit of his good works among the stricken lives of men and women. When therefore he disowns any desire for glory among men (41) he is referring to that superficial praise which he elsewhere condemns the hypocrites for seeking (Matthew 6. 1ff).

2. Those who form the habit of seeking the praise of men for any qualities or performances of their own are certain to cultivate a proud and selfish and worldly spirit which makes it impossible to seek that kind of approval which can come only from God himself (44). This is, as we have said, a most subtle and dangerous form of evil which invades the hearts and minds of religious people. It has so filled the minds of these rulers that they are unable to see the divine quality that shines forth from the words and works of Jesus.

3. Perhaps some of his hearers were beginning to fear and some to resent his tone as he thus frankly exposed their selfish spirit and accused them of blindness to the truth. So he hastens to say that he does not propose to prosecute them before the court of heaven. He will leave them to confront their own prophet Moses. They profess to reverence and obey all his teachings; but Jesus maintains that certain words of Moses apply so evidently to himself that in rejecting him they are defying their own great law-giver. His writings and the words of Jesus are both of supreme authority.

We beseech thee to grant us hearts so humble and so pure that thine own praise shall be our great desire and joy! Amen.

Sunday, 9th. John 6. 1-15.

1. In the opinion of many scholars this chapter ought to follow the 4th chapter. Jesus is in Galilee, as he is said to be in the last verse of the 4th chapter, and not in Jerusalem as at the end of the 5th chapter. After healing the son of the "nobleman" at Capernaum (4. 46-54) he crosses the lake of Galilee, perhaps to escape the crowds, as Mark tells us that he so often attempted to do. People were simply greedy to see more miracles, according to this narrative; and they did see one of surpassing significance. John tells the story as if it were intended to remind us of that feast of the Lord's Supper whose significance is manifestly referred to later in this chapter.

2. In the first place, it is Jesus who sees that the crowd will need to be fed, and proceeds to make provision for them. So he turns to Philip, whose home was near there (1. 44; 12. 21), as if to inquire where bread could be bought. While he does employ the help of disciples and a young lad who carried some provisions for his journey, the evangelist makes you feel that it is the Lord himself who is originator of the whole event, and that he intends it to be spiritually understood.

3. He "gave thanks to God" ere he broke the bread and handed it to the reclining multitude. It was as if he were saying to them:

"See, I give the bread of this life! Take it as the sign that I am here to give you the bread of life eternal!"

The people could not see through to that. They arose an excited mass to seize him and make him king. And he had to escape that dread fate.

Help us and all men, O Lord of life, to know thee in thy power, to feed ourselves even today with grace divine! Amen.

Monday, 10th. John 6. 16-21.

1. When Jesus escaped from the multitude he seems to have also dismissed his disciples and retired alone to the hill. It is taken for granted that the readers will picture him alone, yet not alone, separated from men but absorbed in communion with the Father from whom according to this Gospel he received continuous guidance both as to his words and his works. Especially would this refuge and refreshment of his soul be sought now, because the effort to make him king is a vivid concrete repetition of the temptation at the beginning of his ministry when he was offered the glory of earthly power if he would worship Satan.

2. It is a most interesting fact that the story of the storm is told here without the occurrence of any miracle. The words of verse 19 should be translated as the same words are translated in 21. 1, "at the sea" or "by the sea shore." It would appear in that case that the little

vessel rode the waves of a sudden storm. As they strained their eyes they saw Jesus walking, and realized their danger of being wrecked by the breakers. His great voice came through the wind:

"It is I! Don't be afraid!"

Then they realized that they had arrived safe and sound.

3. John no doubt wished by this story once more to show to men living two generations later the thoughtfulness of Jesus. Are you an-hungered? Are you storm-tossed and in terror of being morally or spiritually wrecked? Hear his great voice even now:

"I am! Be not afraid!"

O Lord Christ, because thou art the same yesterday, today and forever, our souls have confidence and peace! Amen.

Tuesday, 11th. John 6. 22-27.

1. It is difficult to picture the movements of the people described here. Quite evidently most of the people had gone away the evening after the sacred meal. But some remained, desiring to keep in touch with this Master of life. In the morning some small boats, probably driven by the stormy night, were at the shore and were sufficient to take on board those who were waiting to see Jesus and sail for Capernaum. There to their astonishment they found that he had already arrived, and eagerly asked him how he had made the journey.

2. That question Jesus does not answer. He addresses the underlying motive which had made that group so persistent in his pursuit. They do wish to see more miracles. For that they have been seeking him. But these miracles are sought by them not as "signs" in the sense of the Fourth Gospel, that is, not as outward expressions of spiritual values, revelations of the divine Spirit. They simply want more of earth's good things handed to them by an omnipotent friend. They would be glad not to toil and spin any more, but to be like other creatures which find food and clothing all ready-made for them.

3. There is a deep rebuke in these words of Jesus which we ought to take to heart. God does provide for our natural life, but he provides also for our eternal life, and it is that boon that the Son of man came into the world to bestow. He can and does today give that life to those who hunger and thirst for it.

Quicken in us, O Lord, the appetite for spiritual things, that thine earthly gifts may not become our chief desire and glory! Amen.

Wednesday, 12th. John 6. 28-31.

1. It is characteristic not only of those Jewish theologians but of human hearts everywhere that they should cry out for something to DO in the name of religion. That was what the young ruler asked of Jesus, "Lord, what must I DO that I may inherit eternal life?" That is what all the religions of the world have proposed,—that men should engage in definite outward acts to please God. And all the sacrifices which could be invented, whether of valuable cattle, or of eldest sons and daughters, or of personal bodily mutilations, have been enthusiastically offered all over the world in all generations to win salvation. So these people confronted this great teacher with the perennial demand:

"What shall we do that we might work the works of God?"

2. The answer which John says Jesus gave is in its mere form unparalleled elsewhere in the Gospels:

"This is the work of God, that ye believe on him whom he hath sent."

Of course the substance of it is in the other Gospels, as when Jesus says that men must confess him before his Father in heaven; and when he commanded men to give up all and follow him he was putting this principle to a severe test. The principle is that God has set into the history of mankind the law of faith as the foundation of all life, and that must be faith in his Son Jesus Christ as the real key to faith in himself.

3. His keen interlocutors saw the tremendous meaning of Christ's words, and fell back upon their usual demand for a "sign." They use the word not in the sense in which he used it in verse 26, for a work of mercy. They want an outward miraculous event, a physical portent like manna falling from heaven, which they would accept as authenticating his words as a message from God. Of course they would do no such thing, whatever they say. To obey Jesus always means a changed heart, a humble, penitent spirit, an insight into his royal, divine personality. And no outward miracle will work that change in an unresponsive soul.

We pray that today men and women may seek the way of life in faith and obedience toward thyself, O Saviour and Lord! Amen.

Thursday, 13th. John 6. 32-35.

1. These theologians were asking for a repetition of the miracle in Moses' time, a daily fall of manna from the skies. They were not content with the recent feeding of a multitude. That only fed their unholy appetite for a still greater miracle. And Jesus knew that whatever wonder was wrought, until their consciences were awake, until their hearts were moved to divine issues by holy impulses, they would only be always demanding wonder beyond wonder. Therefore he rebukes them quite bluntly. "The objectors had not named Moses, but Jesus knew what was in their minds, and that they were disparaging him in comparison with Moses."

2. Therefore, with great solemnity and force saying "Verily, verily," he warns them not to look back to that ancient story for a source of hope and a suggestion of the procedure of God with them. It was not Moses in any case who gave that old kind of bread from the skies: it was God. And it is God (who, he said, is "My Father,") who is actually, here and now, giving you the real bread from the real heaven! Then he makes the great statement that the bread of God for human souls cannot be anything material. Only personality can be food for personality. Our eternal nourishment can only be One who has appeared among men as more than man, and is giving his personal life "unto the world."

3. Like the woman at the well when Jesus spoke of living water, these men were aroused by the promise of bread that would give life to a whole world. Alas! they were still thinking of the earthly side of life, and he had to put the matter more bluntly still by saying:

"I am the bread of life."

The incredible is actual! One living personality is the source of life for all men. Let those who feel the divine urge put themselves into his keeping! It can be done. It has been done ten thousand times, and they have found life eternal!

O God, unto thee be all praise and thanksgiving from all hearts for thy measureless love in Christ Jesus! Amen.

Friday, 14th. John 6. 36-40.

1. These verses are a kind of parenthesis between the words in which Jesus claims to be the bread of life in verse 35 and the complaint of the Jews against that claim in verse 41. They contain some of the greatest words about the relation of our Lord to the Father on the one hand, and to our human destiny on the other. They are expressed in language peculiar to the Fourth Gospel, but the substance of them all is to be found in the other Gospels. That substance is not an invention of John. It came from the mind of our Lord himself.

2. For example, the other Gospels are also witness to the fact that Jesus spoke of God as his Father in a unique sense, that he knew himself to have been sent into the world to establish the kingdom of God, and that from him men could receive eternal life. How great was that mind that lived in that relationship with the eternal God even amid these events of time! How intimate was he with the purpose of his Father, how deeply conscious of the measureless power which that intimacy conferred on him as he dealt with the souls of men! He came from heaven not to carry out some

scheme of his own (incredible idea!), but to create in time a new relation between man and God.

3. He knows that there is a mass of humanity which has been assigned to his authority and love by his Father. To each member of that group his message comes home. His words win these souls, draw them with cords of love to himself. He sees them coming to him, and his own heart goes out to them. How could he ignore or reject them, or leave them unaided? Nay, he will lose not one soul thus brought to him, but will shepherd and feed it even until the hour when he raises it and passes it on from death to the eternal Father's eternal joy.

We thank thee for the assurance that no one, however ignorant or guilty, who comes to thee for deliverance will fail of acceptance, O Lord: so receive us who pray to thee now! Amen.

Saturday, 15th. John 6. 41-45.

1. We cannot wonder that the people who heard the extraordinary assertions which Jesus made about his relations to God and to man began to whisper their doubts among themselves. The heart of their difficulty was exactly where many find the central difficulty of the gospel today. "What does he mean by saying that he is the bread that has come down from heaven? How has he come down from heaven? We know his whole family history, we know both his parents. This is sheer nonsense that this man is speaking to us!" As we meditate on these words of Jesus let us remember that today many still murmur against them, many still treat them as nonsense! Let us ask ourselves humbly and prayerfully how the objections of men are to be met and how the objectors can be won to see in him the Saviour and Lord of all men!

2. One of the deep and humbling things in the reply of Jesus is his assertion that human nature cannot (as it were) lift itself into the family of God. It requires an action of the Father upon our hearts before our hearts can move toward him. The initiative is all with God; the response, appropriate and sincere, is our business. That is the great and vital truth which Jesus tries to impress upon that group of perplexed minds. He wishes them to forget external boons and physical miracles, and to think intensely of their own personal inward relations with God. Do they hear the voice of their Father? Are they willing to lay aside all they have learned hitherto, and quietly wait for him to speak?

3. Jesus assures those astonished men that if and when that inner guiding whisper of God is heard they will at once recognize that Jesus himself is God's supreme messenger and gift. To love that inner voice of the Father will of course open a man's heart to the voice of the Son. God the Father and Jesus Christ his Son speak in one tone, in one spirit of holy and loving mercy to us all.

Eternal Father, move by thy spirit in all our hearts, that we may see thee in Jesus Christ the Saviour and Lord of us all! In his name. Amen.

Sunday, 16th. John 6. 46-51.

1. It may be that verse 46 is a comment of the evangelist, and not intended to be a report of words uttered by our Lord. John was eager to emphasize the fact, as in 1. 18, that "no man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath interpreted him." And here he wishes to guard against an inference which might be drawn from the preceding verse, that men can hear and learn from the Father, that therefore some men have "seen the Father" and do not need Christ. To hear God is a familiar event. The prophets listened of old to the voice of God and announced his words to the people. But to "see God" implies an intimacy, an openness of relationship which is manifestly beyond human attainment.

2. In our present day of concentration on the external life we are apt to lose the vital and essential place which is assigned to faith in Christ, as in verse 47. It is a fundamental fact that trust in him does put our human personalities in a different relation with God and the eternal life. Jesus Christ is so related to us that he is for our souls "the living bread." And the way to obtain the full values of his personality is to begin where we begin to get the values for lesser gifts from lesser beings, namely, to believe in him.

3. How those words "life" and "for ever" (51) ring back and back upon our minds and hearts in all this discussion of Jesus with those influential men in Galilee! They are supreme words. For we know nothing greater than life, if it is divine life, and the words "for ever" are our despair or our inspiration according as we link them or not with the love of God in Christ our Lord.

Eternal God, Father almighty, Saviour all-loving, Spirit all-holy, we yield these our souls, our hearts, our lives to all thy power and grace! Amen.

Monday, 17th. John 6. 52-58

1. The conversation among the audience of Jesus grew in fervor, and at last broke into a hot dispute. Some had begun to see that he was speaking in figurative language, while others of the prosaic and more prejudiced type were indignant at his language. They spoke apparently with a touch of contempt toward "this man" (52) about the foolishness of the idea that Jesus could give them his flesh to eat. And he had even called his flesh "bread," meaning that it was like manna from heaven, and "living bread" was the title he had applied to himself. So, as some began to look for deeper meanings in these strange words, others only stayed on the surface and grew angry at such incoherent phraseology.

2. Most modern scholars connect this passage with the sacrament of the Lord's Supper. It is there that his disciples gather to eat the bread which they have set apart as a symbol of his flesh or body, and to drink the wine which they have agreed to look upon as representing his blood which was shed for the remission of sins. There the act of faith in him rises to its highest mystical expression, and there the worshiper learns to realize intensely the fulfilment of his promise.

3. This whole passage with its sacramental symbolism is full of spiritual instruction for all generations of Christians. We still, believing in him, find that he is making our hearts his dwelling place. Still as men look back to the story of his ministry and death and resurrection they seem to hear him saying:

"The Son of man gave his life for you, the Son of man is living now with you in your world of interests, and the Son of man will raise even you from the dead!"

O Lord, grant that we may be numbered among those who have become temples of thy Spirit and witnesses to thy glorious love and power! Amen.

Tuesday, 18th. John 6. 59-65.

1. It was in a synagogue that this discussion took place, which partly explains its length and the depth of the subjects which were considered. And indeed some of his avowed disciples found themselves out of their depth as they listened to his mysterious words about "the Father," "eating his flesh," "the living bread," "eternal life," and so on. Jesus of course understood their difficulty, for he saw them whispering with heads bent together, and his unerring insight into human hearts, which John loves to emphasize, laid bare to him the sources of their difficulty. What had specially puzzled them was the cryptic saying that he, the Son of man, had come down as the bread of life from heaven.

2. John nowhere describes the ascension of Christ, but the words here undoubtedly refer to the usual view that he had ascended into heaven. And the argument here is somewhat as follows:

"If you find it hard to believe that the Son of man came down from heaven, what will you say to the idea that he will ascend again to the presence of the Father? Remember that I have not

been speaking merely of flesh as flesh! I have been speaking of an act when I give my flesh, myself, up for the world. It is the spirit of my gift which I would have you see and welcome."

3. The inner circle of twelve disciples were there, perhaps in a little group by themselves, and his eyes seem to have been chiefly directed to them as he spoke:

"My words are the channels of the divine spirit and the divine life."

He, even he, the supreme teacher of supreme truth, knew that some hearts would be closed to that stream of spirit-life.

We beseech thee, Father of our Lord Jesus Christ, to give power to all who today are proclaiming the words of Jesus throughout the world, and receptive hearts to all who hear them! In his name. Amen.

Wednesday, 19th. John 6. 66-71.

1. As we have seen, there is in this whole discussion repeated emphasis upon the fact (as in verses 44, 65) that our human response to the love of God in Christ is itself a gift of God. More than once a beautiful word is used for this act of God. The Greek version of the Old Testament uses it in Jeremiah 31. 3, "With lovingkindness have I DRAWN thee." Christ uses it in that great saying in John 12. 32, "If I be lifted up from the earth—meaning, crucified,—I will DRAW all men unto me." So in verse 44 a man comes to Christ when the Father has DRAWN him. The word implies both tenderness and strength. It is strength that is needed to separate a man from the pull of other interests, and it is tenderness when we think that it is the force of love and kindness, as shown even on the cross that has that winning power.

2. These teachings did not draw all men even when they came from the lips of Jesus himself. And therefore many who had been inclined to identify themselves with his cause "went back." Back to all their accustomed ways of worship, their limited moral ideals, their narrow horizons of hope! Back from the difficult upward calling of that voice, those words of mysterious but limitless promise, those claims of submission to this Master, and back from the infinite vistas which his confident promises opened up to more ardent souls than theirs!

3. Peter spoke for those who were to remain with him, taking all the risks of the greatest adventure conceivable. They are sure that he is the Christ, that his are the words of the eternal life. They can conceive of no higher experience than discipleship under Jesus. And two thousand years later we can conceive and no man can describe a higher way of living than that which he gives to us.

We pray, O Father, for hearts humble, pure and full of the love which Christ bestows! In his name. Amen.

Thursday, 20th. John 7. 1-9.

1. There are difficulties, as we have before pointed out, in the arrangement of many passages in this Gospel, which are due to some accident in the copying of the early manuscripts. Hence we must assume that between 6. 71 and this passage there is a narrative of the activity of Jesus in Jerusalem, after which he "walked in Galilee." The words imply that he moved from place to place as a recognized Jewish rabbi would do, accompanied by his disciples. In view of the miracles which he had wrought his brothers urge him to go back to Jerusalem in spite of the danger to his life which that would involve.

2. Two reasons are given for this advice. The first of course is that crowds are going up to the capital to celebrate the most popular feast on the Jewish calendar known as Tabernacles. The second is that many of his disciples would be there who needed to have their faith confirmed by seeing such great miracles as he had been working in Galilee. It was a plausible appeal, but it contained this fatal flaw that it based faith in him on miracles as such, and not on the truth and grace which flowed from his words and spirit.

3. So Jesus refuses to go up at that time. Perhaps he, who lived always on his Father's guidance, had not yet seen his next steps made clear. His hour had not yet come to encounter death, and it seemed wiser to keep away from Jerusalem. But his brothers must go. They are safe enough, since no one hates them even though they are of his family. He is hated because of the truth which he speaks and the exposure of sin which the white light of divine truth always creates. People did not like then any more than they like today a gospel which is addressed primarily to "sinners only."

Teach us, O Lord, by thy Spirit to welcome a gospel which brings us as humble sinful men and women to seek thy mercy! Amen.

Friday, 21st. John 7. 10-14, 25-27.

1. These, like many other passages in this Gospel, are so vivid and deal with details in so convincing a manner that they can only have come from an original witness. They are quite as realistic as anything in Mark. Some while after his conversation with his brothers Jesus for some reason changed his mind. The suggestions that this indicates either that he deceived his brothers or was of a vacillating mind are superficial. His plans, at this critical period of his public relations, were necessarily plastic, and that meant more or less frequent changes in his tactical dealings with the enemy. So he goes up some days later to the Feast, but secretly, avoiding public attention. People talked about him and tried to hunt him up, but failed to find him. Some of course attacked him as cheating public opinion, while others defended his honesty.

2. The people who discussed the claims and character of Jesus evidently avoided doing so in the hearing of "the Jews," that is, the religious authorities. They were thinking of their own comfort and safety rather than his. How amazed they were when after four or five days, about the middle of the festal week, Jesus appeared in the Temple courts and began in his own quiet but authoritative manner to teach (14). They were astonished at two things, namely, his audacity and the inaction of his avowed and powerful enemies (25, 26).

3. Did the rulers after all believe that Jesus was the Messiah (26)?

"Why," said some, "that is nonsense! When the Messiah comes it will be in a manner abrupt, mysterious, out of the unknown. But this Jesus is one about whom we all know everything. There is nothing mysterious or supernatural about his advent."

Of course John as he reports these popular disputes knows that this is the Son of God become flesh.

Amid all controversies of our day and disputes about thyself, we beseech thee, O Lord, to manifest thy power and grace, that all may believe in and love thee! Amen.

Saturday, 22nd. John 7. 15-24.

1. We may connect this passage immediately with the one which closes at 5. 47. There, as we may recall it, Jesus refers to Moses as having foretold the time when the greater prophet should come (Deuteronomy 18. 18, 19). It is most probable that "the Jews," meaning according to John's mode of speech the Temple rulers and the men of learning, discussed that and other scripture references with Jesus, and they were astonished that one who had not gone through a regular course of higher education was able to meet them on the level (as it were), and both quote and discuss passages from the ancient writings with the ease of a scholar.

2. It has been well pointed out that if Jesus had explained that he was speaking on his authority as a self-taught man he would only have opened the way to derision and condemnation. But he claims something far higher than personal genius, or learning of the schools. He always claims that his teaching "is not mine, but his who sent me."

(Please turn to page 189)

The Cross of Christ

(Concluded from page 161)

to do it? Hearken! If the cross is God's most effective way of appealing to men is it not man's most effective way of reaching men? Force will not make men go far, will not awaken in them the love of God. You cannot make men heirs of the kingdom of God by passing laws. Only one thing will do it: the love of God in the cross of Christ that has captured our own hearts.

And for those of you who are young in years may I suggest that there are two ways of living? You may go forth to gather the pleasures of life, to make life serve you; and at first you will be exhilarated with the thrills of that sort of life, but life presently will grow foul on your hands, and your feet will be set upon the pathway that leads to the destruction of the soul. Or you may go forth to follow in the pathway of the cross. You may seek to give yourself with complete consecration to him who has loved and redeemed you, and you will be building the kingdom of God, building upon the foundation that has been laid in Christ Jesus, and you will be conscious not of cheap pleasures, but of an abiding joy, and your feet will be set upon the path that leads to life eternal!

From What Does Christ Redeem Us?

(Concluded from page 164)

it has deflected it from the right, twisted our nature, brought a black spot into God's holy universe, endangered the throne of God. As that great German who wrote a treatise on the Christian doctrine of sin, Julius Mueller, says, sin is not simply selfishness: it is that, it is fratricidal as we see it, it is suicidal, but it is deicidal. Sin strikes its arrow at the heart of God and undermines the foundations of the eternal righteousness. If you want to see sin in its terror look at what man did to God's own Son! Bleeding, despised, ashamed!

I am quite willing to believe that in my own case I have a double dose of original sin. You are of course a better man than I am, but that is my verdict upon myself.

Be your condition like that, if I were you I would not get angry at the doctor if he told you that you are in a pretty bad state. What we say as Christian men is that Jesus Christ is the redeemer, he can handle that situation, and we want you to put faith in him. Your business is to believe that!

Sir John Stiles, an eminent surgeon, told this story to medical students at Edinburgh.

A fisherman came from the far north of Scotland to be operated on. On the table were the things he had in his pocket. There was a broken pipe, and the return half of a ticket. When a Scotchman buys a return ticket it may be considered an evidence of faith.

Stiles said: "Do you expect to get better?"

He said: "I do. My doctor at home spoke to me about you in such terms that I am sure you will put me all right."

Stiles in speaking to the students said: "This man so touched my heart that I said to myself, 'If surgical skill can help you, brother, it shall be done!' That was the greatest compliment ever paid to me, that a Scotchman should buy a return ticket, with the absolute assurance that he would get out of my hands healed."

Is it unfair to press the analogy and say to you brethren that we have a greater physician? Be your malady what it may be, and it is worse than you know, Jesus saves! "Thou shalt call his name JESUS, for he shall save his people from their sins." And this redemption is not of a man here and there, or of the church, but it is as wide as the universe of God and as deep as the sin of man!

(To be continued)

Horizoned by the Resurrection

(Concluded from page 166)

O day for which creation
And all its tribes were made!
O joy for all its former woes
A thousandfold repaid!"

The final demonstration will be in the resurrection of the saints. The resurrection of the saints is not the last thing: it is the beginning.

Do not limit God and humanity by the end of this age, or by the millennium! Everything so far has been preparatory. Stretching away beyond me I dream dreams of unborn ages and new creations and marvelous processions out of the being of God, but through them all the risen Christ and the risen saints will be the central revelations of holiness and of life.

That is the glory of the final resurrection. The fact of his divine sonship demonstrated by the resurrection is the rock of our assurance.

Said a man, imperfectly knowing what he said: "Thou art the Christ, the Son of the living God!"

Answered Christ: "Upon this rock I will build my church."

The rock foundation of the Christian church is this fact of his divine sonship; and so essential deity lies beneath the church, an impregnable rock.

The resurrection is the message of a great confidence. He is king, priest, warrior, and builder; and all the great relationships are linked to his resurrection, because thereby he is demonstrated the Son of God.

His kingship is an absolute monarchy. I have no anxiety about his reign. I believe in an absolute monarchy when we can find the right king. We have found him.

As to his prophetic mission, it is one of absolute authority. What he said is true. It cannot be gainsaid. All the words gathered from his tender lips, and printed here and preserved for us, are words which abide. "Heaven and earth shall pass away, but my words shall not pass away!" I can have no intellectual quarrel with anything he says.

As to his priesthood, the resurrection demonstrates its absolute sufficiency.

> Grace there is my every debt to pay,
> Blood to wash my every sin away.

I know it because the priest rose and entered into the holiest.

As to his triumph, he hath broken in pieces the gates of brass. He hath cut the bars of iron asunder. He hath triumphed gloriously, and he will win his battle and build his city. Then I fain would share the travail that makes his kingdom come, entering the fellowship of his sufferings, for all the while the light of his resurrection is upon the pathway; and I know that at the last the things which he has called me to suffer will be the things of the unending triumph!

OUR BOOK TABLE

The Riddle of the New Testament

Robert E. Speer, D.D., New York

Here is the higher criticism of the New Testament issuing in a novel result! The conclusion is exactly the opposite of the contention of the naturalistic higher criticism of the past. That criticism contended that when the last stratum of the New Testament has been reached and the authentic history has been recovered the residuum is a purely human Jesus who worked no miracles, who expected no one to worship him, and who made no claim to a unique relationship to God. This book sets forth a wholly different conclusion.

The riddle as the authors define it is:

"What was the relation between Jesus of Nazareth and the primitive Christian church? That is the riddle. The New Testament documents, all of them, emerged from the primitive church. They reflected piety and encouraged faith. Was there or was there not a strict relationship between this rich piety and exuberant faith and the historical figure of Jesus of Nazareth? Did the life and death of Jesus of Nazareth control the life of the primitive church? Or were his life and death submerged by a piety and faith wholly beyond his horizon?"

This is the riddle the authors seek to answer, and the results of their book, as they say, do nothing to bring the New Testament within the orbit of modern humanitarian or humanistic teaching.

It will be best to state the result in the words of the authors:

"We must therefore conclude that Jesus himself did not think of his life and death as a human achievement at all. Language descriptive of human heroism is entirely foreign to the New Testament. The event of the life and death of Jesus was not thought of as a human act, but as an act of God wrought out in human flesh and blood, which is a very different matter. The event was conceived of as a descending act of God, not as the ascending career of a man who was successful in the sphere of religion. No New Testament writer could think of Jesus in Pelagian terms. The concrete event, which was Jesus of Nazareth, was for them the sphere in which God had effected a mighty action for the salvation of men. Again, this was no mere piece of theologizing, but the very way in which Jesus himself regarded his ministry. Human flesh and blood, words and actions, were (as it were) caught up, controlled, energized by the Spirit of God, by the Son of God, so that St. Paul could speak of Christ Jesus as him in whom 'dwelleth all the fulness of the Godhead bodily,' just as the author of the Fourth Gospel could write of the Word becoming flesh. This emphatic assertion that Jesus is the sphere of the action of God presumes the theocentric atmosphere in which Jesus lived and died. His obedience was surrender to the unique and active operation of the living God. This was expressed by him by the relation of the Father to the beloved or only begotten Son."

This is a refreshingly different note, and it is the note which will be sounded more and more, and not less and less.

We do not accept the view of these authors which discredits reliance upon the full gospel narrative of Jesus' life, but we do accept with joy their acceptance of the central fact of the uniqueness and absoluteness and cosmic significance and divine aloneness of our Lord.

The Riddle of the New Testament, by Edwyn Hoskyns and Noel Davey. Harcourt, Brace and Co., New York. 322 pages.

Positive Voices from Switzerland

Prof. Charles A. S. Dwight, D.D., Keuka College

In estimating the influence of a religious thinker it is difficult to determine how far his popularity is due to the strength of his logic and how far to the force of his dynamic personality. It is even a harder question to settle as to how much of the impression made on the public mind is to be ascribed to a comprehension of the message delivered and how much to the mysterious vagueness accompanying it, which bewilders or baffles the ordinary man while at the same time exciting his curiosity, or even awe.

This line of remark seems to be applicable to the man who is considered one of the foremost theologians of the day: in other words, how much is Barthianism and how much Barth? But when we speak of Barth we must mention also Brunner, author of "The Theology of Crisis," for both represent voices out of German-speaking Switzerland uttering a similar fervent testimony regarding the truth of God.

It is well to be favored with a student's view of Barthianism, for the above mentioned men are particularly concerned to address the rising generation. Holmes Rolston, who enjoyed the advantages of a traveling Fellowship abroad, writes in a handy book with clarity and sureness of these stimulating thinkers.

Even Roman Catholics are admitting that wells are breaking forth in the dry waste of German Protestant theology. In the words of one of them, Dr. Karl Adam, "a new sense for the supernatural realities, for God and his revelation, for faith and miracle, rises up and fights with uncommon force." According to report this new type of theology is influencing even the Roman Catholic countries of South America, while it is said Barth's book, translated into Japanese, is outselling all other Christian books in Japan. Many American as well as English thinkers admit that they are half-Barthian, and almost everybody agrees that Karl Barth must be discussed, if not over the tea-cups, then by the log fire or out under the stars at night. He is a man with a message. He deals with big things, and "the eternal splendors." It is easier, however, to appreciate Barthianism than it is to understand it: but that is true of all religion. It appears at first sight to indicate a return to fundamentalism, in the broader sense of personal assurance of the living Christ.

In this timely book Mr. Rolston, after showing the importance of Barth, discusses briefly yet cogently these aspects of his teaching: The Organizing Principles of the Barthian Thought, The Transcendent God, The Barthian Doctrine of the Word of God, Jesus—the Christ, The Word of the Cross, The Word of God and the Task of Theology, The Word of God and Ethics, Society, and History.

Barth seems to consider, with Brunner, that the modern emphasis on the immanence of God is a mistake, assuming an infinite qualitative distinction between God and man. The chapter on the Barthian doctrine of the Word of God is particularly challenging. The Barthians ascribe their "authority" to the content of Scripture rather than to its form. They do not accept verbal inerrancy, but reject the modern idea of Scripture as a mere record of the experiences of good men of old, or (in Fosdickian phrase) as an "invaluable laboratory manual," and instead think of Scripture as the testimony of men to a God-given revelation. This new message from Switzerland boldly asserts that there is no way from us to God (for the god who stood at the end of some human way would not be God), but there is a way that

stretches between deity and man, and that is the path which leads from God to man.

Few men will read Barth and agree with him in all his thinking, but no man can read Barth and not think.

A CONSERVATIVE LOOKS TO BARTH AND BRUNNER, by Holmes Rolston. Cokesbury Press, Nashville, Tenn. 220 pages. $1.50.

Problems of Protestantism

Of course Protestantism has problems! Every religious and moral and reform movement has problems. Its problems arise out of the demands of its idealism.

But problems are not in themselves evidence of total weakness or dissolution. There is always another side,—the grand constructive work of the religious or moral principles for which the movement stands. Only moribund movements are free from problems.

To say that Protestantism is slowly but steadily losing its grip on the American people, as persons quoted in a new book do say, is unmitigated nonsense. It is a narrow, near-sighted statement. It belies Dr. Leary, the author of this book with the above title, who concludes his Preface with:

"This is not intended to be an obituary of Protestantism. It will prove, I hope, a challenge to Protestantism."

Dr. Leary's interest is in Protestantism as a way of life, and he limits his discussion to conditions that "make it difficult for the churches to show men and women how to live the lives of children of God in the spirit of Jesus." Such matters as racial equality, human brotherhood, and world peace he passes by because they are not distinctly Protestant problems. Likewise intellectual problems like theological and philosophical questions are outside the scope of his practical inquiry. He tackles ten problems, though he calls one of them a pseudo-problem, namely, hostile environment, which he holds is rather a reason and opportunity for religion. The real problems he conceives to be those conditions within Protestantism which prevent its resources from being effectively mobilized for warfare against the world's sin, suffering and sorrow.

The first chapter is "The Problem of the Ostrich Viewpoint." After giving the two meanings of Protestantism as (1) a certain system of religious thought and (2) institutional Protestantism with its creeds and denominations and churches, he confines his survey to the latter. The first problem, he says, is to get the sand out of its eyes, to face stern realities.

Chapters are successively devoted to these problems:

The Center Pulpit and all that goes with it in the average Protestant church contrasted with the worshipful service of ritualistic churches;

An Unhonored Ministry;

Moral Impotence;

A Mean Disposition, which means the alleged attitude toward other denominations, the lack of heart unity in the gospel;

A Confused Gospel;

Fearing and Fighting Truth, in which the supposed conflict between religion and science receives its quietus;

Cushioned Pews, the alleged alienation of the workers, leaving the church a rich man's club; and lastly

Pessimism.

The author has his topics at his fingers' ends. He quotes largely to exhibit each problem, but usually shows quite another side to it, and never yields to allegations of total collapse or defeat, whether papist or atheist allegations. His last chapter is a ringing challenge based on sound, substantial optimism. Hence, while the book assembles the worst that can be said against Protestantism it does not flee from the field but turns from defence to attack.

Incidentally it is well to remember that Romanism is not holding its own in America, not to speak of Spain and Mexico and other lands. It has its inward crises and undeniable losses in numbers, in spite of its feverish political and proselytizing efforts. Believers in the fundamentals of the gospel should stand shoulder to shoulder against common foes.

PROBLEMS OF PROTESTANTISM, by Lewis Gaston Leary. Robert M. McBride and Co., New York. 310 pages. $2.50.

Bible Themes

CAREER AND SIGNIFICANCE OF JESUS (THE), by Walter Bell Denny. Thomas Nelson & Sons, New York. 466 pages, plus maps.

A textbook based on a rationalistic view of the Bible. Thus, the darkness at the crucifixion was "caused perhaps by the sirocco or dust-storm that sometimes blows over Jerusalem from the southeast," and "seemed highly symbolical to the early Christians"; the great Temple curtain "was torn in two (by a gale of wind?)"; "the fact that each of the passion narratives reports entirely different sayings [on the cross] leads one to suspect that none of them is to be taken with too much historical assurance." Indeed! Then what's the use of studying the narratives at all? The author has his suspicion and assurance messed up.

HURLBUT'S STORY OF THE BIBLE, by Jesse Lyman Hurlbut. John C. Winston Co., Philadelphia. 731 + xxviii pages, with numerous illustrations, decorated cover. $2.

This old and successful favorite now appears in a new and revised edition. The type is fairly large, black-face, self-pronouncing. The illustrations include 16 full-page pictures in colors and 281 sunk in the text: all of merit, and most of them not hackneyed pictures but made especially for this book. The pictures are almost numerous enough to carry along the Bible story.

The late Dr. Hurlbut's son tells in a Foreword that one of his earliest recollections is sitting with a group of other children while his father told them Bible stories. Out of that experience continued through two generations grew this book.

The story is in five main sections, subdivided into 168 stories in all. It forms a continuous narrative from Genesis to Revelation; only Bible material, no padding.

It is found of gripping interest by grown-ups as well as by younger readers.

Sermonic

BIBLE LOOKS YOU OVER (THE), by Arthur Stevens Phelps. Judson Press, Philadelphia. 229 pages. $1.50.

The Bible, says Dr. Phelps, contains all the thrills of an old-fashioned family album. As you browse through it you find many verses and paragraphs of astonishing insight that you never hear quoted or expounded, and that you are not familiar with. Dr. Phelps takes some of the homely epigrams that contain the common sense philosophy of everyday life and uses them as pegs on which to hang heart-to-heart homilies. "No other book than the Bible touches so helpfully and so extensively the questions that are stirred up like dust by the feet of the traveler along life's common ways."

Besides the element of surprise in the book the reader will find humor and wit, many a friendly exposure of weaknesses and foibles, and always a constructive, kindly, evangelical and pastoral tone.

BLUNDERING INTO PARADISE, by Edgar DeWitt Jones. Harper & Brothers, New York. 126 pages. $1.

It was the penitent robber who literally blundered into Paradise, as Dr. Jones puts it. So do many of us, he says in a

sermon that arrests attention by its novel development and application of the brief narrative in Luke.

This is the first of ten sermons in one of Harper's dollar "Monthly Pulpit" series. Each sermon has a striking title and clever content. For instance, "Roses of Bethany or Lilies of Arimathea?" (Matthew 26.6-13; Mark 15.42-46).

CHANCEL WINDOWS, by Bruce S. Wright. Cokesbury Press, Nashville, Tenn. 152 pages. $1.

The chancel is in a way more expressive of religion than any other part of a church. Most beautiful and suggestive of all are the chancel windows. They speak, says this preacher, of comfort and hope and calm. So he uses them symbolically to introduce 28 short talks addressed to burdened and perplexed folk. Sometimes there is a Scripture text. Never does the preacher stray far from the Bible.

COURAGE THAT PROPELS, by G. Ray Jordan. Cokesbury Press, Nashville, Tenn. 182 pages. $1.

Fifteen messages growing out of the need of the hour for genuine encouragement and restored confidence by pointing out the way to a living faith. Sometimes examples of courage are drawn from living or historical persons, sometimes from the Bible. "Riches You Cannot Lose" and "What Is Left?" suggest their respective lines of thought. Fear and worry are exposed. "Invincible with God" and several addresses on faith and power furnish positive direction.

PATHWAYS TO THE ABUNDANT LIFE, by James Marvin Culbreth. Cokesbury Press, Nashville, Tenn. 221 pages. $1.

The abundant life is not only independent of material possessions in this author's view, but is actually conditioned on renunciation of earthly treasures. Its values are in the realm of spirit. Such is the thesis of the book.

After describing the abundant life in eight pages the author proceeds to lay bare its sources in religion, in relation to God and Christ, in prayer and the Bible. Next he develops its internal and external aids, and lastly its expressions in family relationships and social experiences.

The messages have young people in view, and the style and arguments and illustrations are selected accordingly. There is a wide range of topics.

RICHMOND HILL SERMONS, by J. D. Jones. Harper & Brothers, New York. 285 pages. $1.50.

Dr. J. D. Jones, minister of Richmond Hill Congregational Church at Bournemouth, England, is easily the most outstanding Congregationalist in the world. He is a great preacher as well as a great Christian statesman. He is known in this country by his several visits to the Northfield conferences and through sermons of his that have appeared in this magazine.

Dr. Jones always finds his subject in a passage of Scripture. He selects three or four leading thoughts and applications in it, which he elaborates with acumen and brilliancy. He knows his Bible and modern life. One feels that a sermon of his is a mental and spiritual feast.

This volume contains 17 sermons.

SERMONS FROM LIFE, by Clarence E. Macartney. Cokesbury Press, Nashville, Tenn. 291 pages. $1.50.

There is a connection in these sermons. They have been suggested, says Dr. Macartney of Pittsburgh, by incidents in his own pastoral experience. Nearly all of the 23 sermons have titles in quotation marks: "I Want to See Real Life," "I Can't Let Her Go," "It Was a Great Disappointment," "Do You Ever Pray about It?" "I Believe I Am Going to Hell," "Can Christ Do Anything for My Sin?" Tragic subjects, many of them, but they all respond to spiritual help as in every sermon Dr. Macartney tries to point the way to Christ with his usual clarity and power.

STIRRED NEST (THE), by Teunis E. Gouwens. Cokesbury Press, Nashville, Tenn. 174 pages. $1.

Messages prepared to help people who are in trouble in these unusually troublous times. They have also a word of comfort and encouragement in afflictions that come to all at one time or another. The title is from the first address on Deuteronomy 32.11, 12. There are eight textual sermons in all.

The preacher is a Presbyterian minister in Louisville.

SUNSHINE AND VICTORY, by Julian C. McPheeters. Cokesbury Press, Nashville, Tenn. 121 pages. $1.

Here is a book with a distinctive mission.

We are told that its author was stricken with tuberculosis when 28 years of age at a time when he was a minister in St. Louis. He now tells the story of his successful fight against the dread disease, first in the Ozarks, then in Montana, and finally in Tucson, Arizona. Today he is a pastor on the Pacific Coast.

In addition to his own story he adds the fights waged by a young banker, a young lawyer, a young dentist, a young bookseller, and another young preacher.

His purpose is to offer encouragement and stimulation to faith to those who suffer from the sharp thorn of physical affliction. "All the thorns of life cannot be removed, but they can be handled without defeat."

UNIVERSITY OF EXPERIENCE (THE), by Lynn Harold Hough. Harper & Brothers, New York. 122 pages. $1.

BOOKS

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Dr. Hough combines spiritual insight with literary grace, incisive thought with broad culture. You can see it in these 10 textual sermons, all of which have a personal application that brings them under the idea expressed by the title of the book.

WHEN CHRIST PASSES BY, by Walter Russell Bowie. Harper & Brothers, New York. 134 pages. $1.

The rector of Grace Protestant Episcopal Church is a pulpit power in New York City. Here are 10 of his sermons.

The first is based on Luke 9.56, and gives title to the book. The second is entitled "Wanted: More and Better Fundamentalists!" See 1 Corinthians 3.11. Every sermon is striking, suggestive, spiritual.

Various Themes

GANDHI VERSUS THE EMPIRE, by Haridas T. Muzumdar. Universal Publishing Co., New York. 352 pages, illustrated. $3.50.

Gandhi's side of his current conflict with the British Raj, told by an Indian who claims intimacy with Gandhi in India and at the Second Round Table Conference in London in 1931; who has won degrees in American colleges; and who poses as "the semi-official representative of the Indian National movement in America."

Gandhi is quoted wherever possible, also court records and other documents. Among the 16 illustrations are some not widely known in America.

GOD IN THE CONSTITUTION, by R. Kemp Morton. Cokesbury Press, Nashville, Tenn. 189 pages. $1.

The author is a lawyer, practising in the state and federal courts of West Virginia. He provides a learned and interesting treatment of the interplay of religious and political forces to bring about the equality of all religious sects before the law in the United States.

His main points are: that the separation of church and state builds no wall separating these two essential organizations of every civilized society, but aims only to make the church free, thereby advancing the law; that God is not put into the Constitution by legislative fiat, but by the moral conscience and Christian practices of the people; and that the standard of judgment in matters of morals adopted by our law is the standard of the accepted practices and teachings of Christianity.

In many current discussions on church and state this book is a useful guide.

UPTON SINCLAIR PRESENTS WILLIAM FOX. Upton Sinclair, Los Angeles (West Branch), Cal. 377 pages, with frontispiece. $3.

The ousting of William Fox from the moving and talking picture business by Wall Street magnates is the subject of this book, which is presented in the author's usual dramatic style.

The romance of a Jewish boy, born in Hungary of German descent, brought to this country at the age of nine months, who by dint of hard work and brains and vision rose to the control of hundreds of millions of dollars, makes thrilling reading.

Many will be sympathetic to Sinclair's hard-hitting exposure of the dirty operations of the big financiers.

Others will follow keenly the technical details of the film and theater industries, and of the methods of high finance when doing the Japanese act on money-making prospects.

The loyalty and coöperation of Mrs. Fox in the rise of her husband's fortunes is a charming bit in the picture.

Everybody will enjoy stories that occur here and there throughout the book: as when Carrie Nation cured Fox of the tobacco habit when he had her engaged for a three-a-day vaudeville performance at $3000 a week; or when the Prince of Wales visited the old Academy of Music in 1921.

There is a lot of reading in this book, and it will have a large sale and an interested constituency.

AMONG NEW BOOKS

BIBLE LOOKS YOU OVER (THE), by Arthur S. Phelps. Judson Press, Philadelphia, Pa. 229 pages. $1.50.

CHANCEL WINDOWS, by Bruce S. Wright. Cokesbury Press, Nashville, Tenn. 152 pages. $1.

COURAGE THAT PROPELS, by G. Ray Jordan. Cokesbury. 182 pages. $1.

HOLLOW FOLK, by Sherman and Henry. Thomas Y. Crowell Co., New York. 215 pages. $2.

INTRODUCTION TO LIVING PHILOSOPHY, by D. S. Robinson. Crowell. 301 pages. $3.

MATERIALISM, by J. S. Haldane. Harper & Brothers, New York. 221 pages. $2.

MORAL LAWS, by Edgar S. Brightman. Abingdon Press, New York. 322 pages. $2.50.

OF THINGS WHICH SOON MUST COME TO PASS, by Philip Mauro. William B. Eerdman's Pub. Co., Grand Rapids, Mich. 623 pages. $3.

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Bible Notes

(Concluded from page 183)

3. It is interesting to see how in verses 19, 20 the baffled rulers are silent and some of the populace speak up. He knew who wished to kill him, but when he asked, "Why do you people wish to murder me?" the shout came back, "You are out of your mind! Who wants to kill you?" Always the Gospels make it plain that it was not the general public but the authorities who plotted and secured the death of Jesus.

Grant us, O Lord, the will to do thy holy will, that so our minds may be opened to the inflow of the light of divine truth! Amen.

Sunday, 23rd. John 7. 28-31.

1. Those were exciting hours in the busy Temple precincts, and many voices were busily engaged in this controversy about the authority and conduct of Jesus. Suddenly one voice of commanding power rose above the tumult. He had heard them saying:

"Why, we know his parents and his home at Nazareth! How can he know God above all the rest of us?"

"Yes," that voice said in those arresting tones, "you know me and you know my family and home town. But you do not know God! It is he who has sent me, the real God about whom you talk. I do know him. I have come to you from him. It is he, the real God, whose messenger I am. He sent me to you" (28, 29).

2. These are tremendous words, in which Jesus has spoken out of a consciousness which is more than human. It lives in human conditions, tastes a human experience, and addresses its divine message of infinite love to human hearts. This mind and heart of the Son of God will even taste of death for man's sake and in the name of the eternal love.

These words made so deep an impression on his audience that the rulers were much alarmed. They issued orders that he should at once be arrested. But the officers shrank from the dangerous act. They saw in the attitude of the crowd something which warned them to leave him alone.

3. His hour had not come. That is repeated by John at various times to emphasize the fact that God was in this whole situation. A divine program is being worked out, and the crisis of that program, namely, the death on the cross, has its date and circumstances all fixed. Not yet, not until the Father allows it, can any power lay hands on his Son.

We pray to thee who art the guide of our lives to teach us the secret of Jesus, the secret of perfect faith and perfect submission unto thy directing wisdom and love! In his name. Amen.

Monday, 24th. John 7. 32-36.

1. The supreme court of the Jews had great power, and was treated with respect by the Roman authorities. That court was not allowed to inflict capital punishment, and had to bring all cases of so serious a kind before the Roman procurator. But it seems to have been an accepted rule that he should accept the decision of the Sanhedrin and order the required penalty to be inflicted. That section of the Sanhedrin who belonged to the Pharisaic party were alarmed at this mysterious person called Jesus and his influence over the people. So they appealed to the priestly party, known for the most part as Sadducees, and it was decided to arrest him forthwith.

2. But they were nonplussed when in the course of discussion they heard him utter more words of mystery:

"I am going away. I am going back to him who sent me, and you will not be able to follow me."

With unconcealed contempt they sneered back at him:

"This fellow speaks of escaping beyond our reach. What does he mean? Is he going to join those contemptible people who have left the holy land and Temple, and are content to live among the mere Greeks?"

Perhaps they meant to say: "Let him try to escape, and see how long is the arm of our authority!"

3. One cannot but consider with pity the self-confidence of those enemies of the Son of God. To them he seemed a mere Galilean peasant, a rebel against traditional Judaism, a pretender to preposterous powers from God himself. How easy it would be to strike one sudden blow and have done with this weakling and his movement! So do some people even today in America think that a few scholars can kill the Christ of God and our faith in him.

O Lord, have mercy on us in our weak faith and on all who have failed to see in the Lord Jesus the Saviour of the world! In his name. Amen.

Tuesday, 25th. John 7. 37-44.

1. On the last day of the feast, when religious fervor was at its height, Jesus spoke out again in that voice that commanded attention. It has been suggested that it was part of the ritual of the feast to make an offering of water "symbolizing abundance of rain to ensure a good crop at the next harvest."

2. It was in connection with that use of water that some suppose Jesus to have called upon men to come to him for the true water, the water of life. It reminds us of his reference to the living water when he was talking with the Samaritan woman at Jacob's well (chapter 4). He explicitly utters the astonishing announcement that this liv-

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ing water, this divine spiritual life, will flow from a man's inmost self if he gives his faith, his complete life's trust, to Jesus. What pious Jews hoped for when they made their libations of water at the feast Jesus will actually bestow upon them who trust in him.

3. These bold words created a new excitement among the people. Some recognized the authentic voice of a prophet, even the supreme prophet whom Israel hoped for. Some called him the Messiah, and others derided the idea that the Messiah could come from Galilee instead of Bethlehem and the house of David. Amid all this turmoil he moved calm and unafraid. So majestic was his bearing, so lofty his claims, that a kind of royalty radiated from him, and even rough officers dared not lay hands on him as if he were a malefactor.

Come thou to us who call upon thee in trust and love, and become thou in us a fountain of spiritual life by which others may be revived! Amen.

Wednesday, 26th. John 7. 45-53

1. The Temple police appeared before the supreme council without their expected prisoner, and were at once challenged for failure to do their duty. But the police gave a reply which must have been annoying:

"Never man spake as this man!"

It was even an alarming reason, for it meant two things: first, that these men had themselves been deeply impressed by the words of Jesus, and second, that public opinion was so divided that it might have been dangerous to lay violent hands on him. The retort of the baffled rulers was sharp and satirical:

"Have you also lost your heads? Do you know a single one of your masters, whether ruler of the Temple or scholar Pharisee, who believes in him? Are you allowing that ignorant mob to sway your judgment?"

2. But this attitude toward Jesus was not unanimously upheld even among the authorities. It was so manifestly unjust, so contrary to all true legal procedure, that one of them, spoke up. It was Nicodemus, who cautiously but with some real courage urged that they ought not to take any man's guilt for granted without examining him personally and weighing the deeds attributed to him. Of course the indignation was great:

"How can a scholar like you imagine that a prophet could come from Galilee? Are you really going to be nicknamed a Galilean by supporting this pretender?"

3. Where will prejudice not lead us if we give up our hearts and minds to its malign control? We can see that prejudice was leading these men on to crucify Jesus. Let us ask ourselves whether and how far and in what affairs we are acting on prejudice against

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individuals or against principles or causes to whose real value and meaning we have not laid open our minds and hearts!

Grant a childlike spirit to us all, O God, that we may be ruled by openness of mind and the love of truth itself. In Jesus' name. Amen.

Thursday, 27th. John 8. 1-11.

1. This passage, beginning with verse 53 of the preceding chapter, is not found in the earliest manuscripts of this Gospel. By some manuscripts it is inserted elsewhere, one group inserting it after Luke 21. But it quite evidently comes from the earliest sources of information. It seems to belong to that period when the authorities at the close of his ministry were trying to involve Jesus in legal puzzles and so bring him into conflict with the authorities. They were eager to get him convicted on some charge which could be laid before the Roman government as a usurpation of judicial authority by a private citizen who was head of a dangerous movement.

2. Jesus was seated, like all Jewish teachers, with a group of disciples and others around him when the scribes and Pharisees, professional teachers and guardians of public morals, dragged a woman before him who according to law, if proved guilty, should be stoned to death. They had absolutely no right to refer the case to him, but with their evil intent they did so. If he acquitted her they could accuse him of encouraging immorality. If he said, "She must be stoned," he would be usurping the authority of a ruler.

For a while Jesus refused to answer, and silently wrote in the dust at his side. As they persisted he at last looked up, then looked around on the faces blazing with hatred of himself, and said:

"If any one of you men has never been unchaste let him begin her execution!"

3. What could they say? He had not only eluded their dilemma, he had addressed their own consciences. Before the white light of the standard which he proposed they could neither condemn his reply nor accept his challenge. They could only walk away one by one in baffled and humiliated silence. Then Jesus gently dismissed the woman.

"Not even I will decree your penalty. Go back to a life of penitence and purity!"

O searcher of all hearts, we pray thee to cleanse our consciences by thy sheer mercy in Christ our Lord! In his name. Amen.

Friday, 28th. John 8. 12-15.

1. Various reasons have been suggested for the assertion, "I am the light of the world." Some try to connect it with a certain rite at the Feast of Tabernacles when two huge golden candlesticks were used to illuminate brilliantly one of the Temple courts.

There is an interesting suggestion that we should connect the words with the assertion in 7.33, that after spending the night in the quiet seclusion of the Mount of Olives "early in the morning" he walked up to the Temple through dark and narrow streets. The sun was just rising and shedding light upon the scene when Jesus broke in on what had been said with his finger pointed eastward:

"I am the light of the world!"

2. John opens his Gospel by calling the divine Word the life and light of men. Jesus, in whom, as John teaches us, that Word was personally incarnate, has called himself the living water, the living bread. He now calls himself the sunshine of humanity. Can we wonder that the theologians were astounded? No prophet, not even Moses or Jeremiah, ever dared to describe himself and his work among men in such terms as these. Those great names of the prophets wore a halo of dignity and authority as men looked back to them and read their great messages from Jehovah.

3. But here is Jesus of Nazareth with no halo, in this sordid living present, with Rome seated on Mount Zion and all Judaism humiliated, HE calling himself the sunshine of humanity! Could anything be more wicked than this self-esteem? Ah, we know now that he was right! None has shone like him on the night of man's wrongs and fears. When our hearts open from within to him he does shine in as the light of our life, the light of the heart of God!

O Lord, fill the world with this light, that all may have life eternal, love divine! Amen.

Saturday, 29th. John 8. 16-20.

1. When Jesus claimed to be the light of the world the Pharisees were able to quote his own words against him. For according to 5.31 he had already said, "If I bear witness of myself my witness is not true." Among the civilized peoples of that day a man's testimony in his own favor counted for nothing. In any case on important matters two witnesses were necessary to secure a favorable judgment. Where was his supporting witness? In face of his own admission what value could be attached to his various claims about himself? Technically, of course, and as applied to the ordinary course of human events the Pharisees were quite correct in their argument.

2. But they did not go beneath the surface of the situation presented by the case of Jesus. That was a unique situation. His witness had two qualities which no ordinary case in human courts could present. In the first place, Jesus

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was revealing a unique self-consciousness. His claim to be the Son of God and light of the world was not one which could be supported by testimony of the ordinary human type. His own word was the only source from which they could have oral evidence of that supreme fact.

3. In the second place, Jesus actually appealed to God as a supporting witness for his claims. "I am not alone, but I and the Father that sent me." There is a double edge to that fact. If they had really known God they would recognize his Son when they saw and heard Jesus. On the other hand, if they had persistently and submissively opened their hearts to Jesus they would have recognized the presence of the eternal Father (19).

Almighty God, everlasting Father, reveal thy truth to all men as thou didst embody it in Jesus Christ our Lord! In his name. Amen.

Sunday, 30th. John 8. 21-29.

We must connect this passage with the verses already considered, 7.34-36, which describe the ironical attitude of the rulers when Jesus said they could not follow him whither he was going. He warns them that even though they try to seek him out they will fail utterly They will even die in their sin—because it would be hate and not love that prompted their search. How could hate find out the source of the everlasting love? But the puzzled leaders of thought fly to another possibility. They know he cannot escape by any ordinary road from Jerusalem, and yet he says he is going away where they cannot find him. Does he mean suicide? Little do they recognize that what he really means is that they will murder him, and so shall he come to his Father's presence!

2. At this time the divine consciousness of the Lord Jesus is represented by John as shining forth in blinding light. In verse 24 we ought to read words of "an awful solemnity" (Dr. Bernard), "If ye do not believe that I am, ye shall die in your sins." By the words "I am" he means to express the idea that he is the One on whom salvation depends. "I am the divine deliverer," the Jehovah who alone can save Israel from destruction.

3. He knew that he must bear this testimony to the truth. He could not before those theologians and rulers, at that crisis, says less than this to fulfill his own mission, to express his own mind. But he knows that only when they have done and he has endured the worst (28) will they be able to see the real truth, that his words are the words of God, and that all he says and does is the word and act of the Father.

We thank thee, O Lord, for this picture of thy patience and love!

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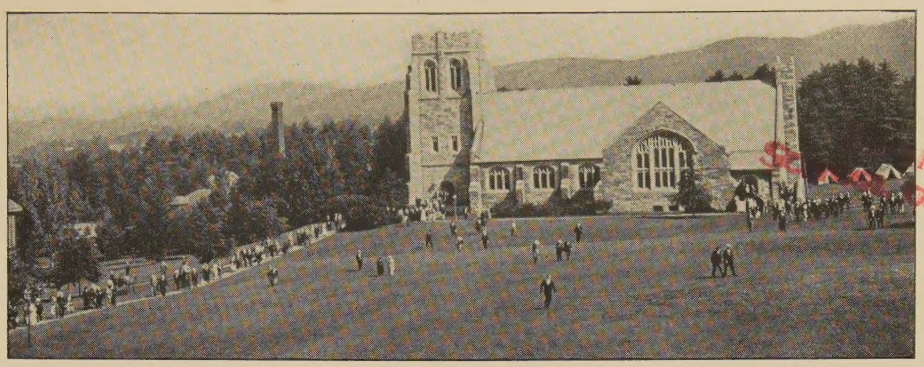

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